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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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Story On Page 5

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BEN-GURION: EICHMANN-TRIAL "FOR HISTORY", WITH ALL HORRORS EXPOSED

Golda Meir Criticizes Khruschev

Haifa (JCNS). It is important that the Soviet leaders obtain information on Israel not from Col. Nasser but from Israel's leaders themselves, Mrs. Golda Meir the Israeli Foreign Minister said here.

Israel has not been given a proper hearing by the Soviets, Mr. Khruschev refusing to meet Mr. Ben-Gurion when he has met practically every one else. Justifying the wisdom of publishing the news that Mr. Ben-Gurion proposed to meet Mr. Khruschev, Mrs. Meir stressed that there was no lack of dignity in seeking peace and understanding through explanatory talks. Russia's reply distorted the facts and was discouraging. The Israeli Government thought its duty to report exactly the reply received, she said.

Israel, added Mrs. Meir, is seeking peace while Egypt makes war-like statements. This does not mean that the Soviets were interested in the destruction of Israel, but they are giving support to a State which openly makes such intentions clear.

Rabbi Wurzburger Convention Ch'man

New York (CJN). Rabbi Emanuel Rackman, president of the Rabbinical Council of America, which represents 750 orthodox rabbis and serves a million congregants in the United States and Canada, announced the appointment of Rabbi Walter S. Wurzburger, spiritual leader of Shaarei Shomayim Congregation, Toronto, as Chairman of the National Convention of the Rabbinical Council of America.

Rabbi Rackman also appointed two co-chairmen, Rabbi Mendell Lewittes, spiritual leader of Young Israel of Montreal and Rabbi Sidney Applbaum, spiritual leader of Congregation Beth Judah, Brooklyn, New York.

(Continued On Page 8)

HEBREW COURSES FOR TOURISTS

Tel Aviv, (JCNS). A new "jet speed Hebrew course", aimed at acquanting tourists with elementary Hebrew, has been planned by the Tel Aviv municipality and the Zionist Organization. During an 8-hour course tourists will learn words and phrases which will help them during their stay in Israel. They will also learn folk dances.

1,000 JEWS IN EAST BERLIN

Berlin (JCNS). There are about 1,000 Jews living in Communist East Berlin today according to the East Berlin Jewish community News Bulletin. Among them are 765 Jews aged over 50, and 48 children up to 17-year-old.

TO BE HONOURED

RABBI DAVID MONSON

(Story — Page 4)

Guelph Jewry Mobilizes For Aid

The Guelph Jewish Community launched its 1960 United Jewish Welfare Fund Campaign at a Dinner last week in the imposing new Beth Isaiah Synagogue. Shown at the gathering are, from left to right: Dr. Simon Witt, Campaign Chairman, who presided; Colonel Dov. Sinai of Israel, Guest Speaker; Mr. Samuel Acker, Treasurer of the Campaign, and Rabbi Gene Klein.

A group of participants in the Guelph U.J.W.F. Campaign Dinner on May 19th. From left: Dr. Simon Witt, Mrs. Jack Foster, Colonel Dov. Sinai, Guest Speaker; Mrs. H. Kwitco, President of Ir Sholom Hadassah Chapter, Guelph; Mr. Jack Foster, President of Beth Isaiah Hebrew Congregation.

Soviet Russia Ignores Nazi-Capture

DRAW CURTAIN OF SILENCE

London, (WJA.) The Soviet press and radio maintained complete silence on the arrest of Adolf Eichmann, the World Jewish Congress Information Department reports. Whilst leading newspapers and broadcasting stations the world over took up the sensational disclosure almost instantenously, none of the many hundred of Home and Foreign News broadcasts monitored in London during the week after the disclosure appear to have reported or commented on the arrest of Heinrich Himmler's principal assistant or to have quoted Soviet newspapers for any comment on the event and its implications.

The area of comment and coverage in countries within the Soviet orbit was limited to Poland, East Germany and there is no trace of radio or newspaper reports on Eichmann's arrest having been published in Czechoslovakia, Hungary, Rumania, Bulgaria or Albania.

Two Days' Interval

First East European comment on the arrest came in a broadcast from Warsaw radio on the afternoon of 25th May, also distributed by the English service of the official Polish News Agency, announcing that the Central Commission for the Investigation of Nazi crimes in Poland had many documents relating to Eichmann's crimes. The man "recently arrested in Israel" had frequently visited Poland during the war, where he had given orders concerning the extermination of the Jewish population of Poland.

On 26th May, the Polish News Agency, in its English service, quoted from an article in 'Zycie Warszawy' by Z. Zywulska: "From the sensation angle, if it should be announced today that Hitler had been arrested in Wroclaw, disguised as a monk, it would have been a similar sounding news. Eichmann's behaviour cannot be qualified under any notion having anything whatever in common with mankind or humanity, although according to all biological laws he is a human being . . . There exists an order written by Himmler, stating that the extermination of all Jews was in the hands of Adolf Eichmann . . . The greatest murderer, with unlimited power, the most eager executor of Hitler's dreams about the eradictation of all Jews, is still alive . . . The trees in May have blossomed for the fifteenth time since that time . .

(Continued On Page 8)

Shapiro For Soloveichik Candidacy

Jerusalem (JCNS.) The Israeli Minister of the Interior, Mr. Moshe Shapiro, of the National Religious Party, leader, left Israel on Thursday for the United States with the aim of persuading Rabbi Soloveichick to become a candidate for the post of Israeli Chief Rabbi.

The Ministerial Committee on religious Matters failed to agree on four of the Government's eight nominees who will have the task of choosing the electoral college that elects the new Chief Rabbi. The main obstacle is that Mr. Shapiro and Dr. Burg are insisting on the inclusion of a man favouring Rabbi Soloveichick. Three of the four nominees suggested by the Government are reported to be supporters of Rabbi Goren, who is vigorously backed by Mr. Ben-Gurion.

In the meantime, Rabbi Yaacob Toledano, the Minister for Religious Affairs has been persuaded to overcome his personal hostility for Rabbi J. L. Maimon and agreed, on Mr. Ben-Gurion's insistence to include him among the Committee. Rabbi Maimon opposed Rabbi Toledano's election as Sephardi Chief Rabbi of Israel, and thus caused Rabbi Nissim to be elected.

The Committee, which has four nominees appointed by the Chief Rabbinate Council, has to select most of the 72-man electoral college which will have to elect the Chief Rabbi.

Some Ministers Disagree

Race-Killer Hears Charges; Ignore An Argentine Demand

SPECIAL TO THE CANADIAN JEWISH NEWS

BY AVINOAM SAPHIR

JERUSALEM. (CJN). The Israeli government is groping with the problem of the coming trial of Adolph Eichmann, former head of of the Gestapo's extermination organization of Jews, who was seized recently by Israeli secret agents.

The problem, the answer to which has international implications, is: Should this be a "trial for history," which would unfold the full story of the Nazi extermination campaign against Euorpean Jewry, or a sharply limited "trial for conviction" dealing only with Eichmann's role as the head of that campaign?

Ben-Gurion Adamant

Prime Minister David Ben-Gurion believes strongly that the trial must bring out the entire story of the Nazi campaign "in all its horror." Several Cabinet ministers disagree.

While Justice Minister Pinhas Rosen tends to the belief that the trial should cover the "holocaust", it is understood that no decision will be reached until police investigation of the mass of documents on the Nazi era is completed. However, the problem is already being studied and discussed, and there are some signs that the decision may be preceded by strenuous, though probably secret, debate in the highest governmental circles.

America Involved

A "trial for history," it is noted here, could involve such complex and potentially controversial issues as the extent of American and British efforts in World War II to save European Jewry from Nazi death chambers, and the role of leading figures in Israel in those efforts.

Some highly placed Israelis fear a free-for-all of recriminations concerning that dimly lit period of tragedy. "In this case," a key legal observer said "we have a cat in a bag."

"Full Exposure"

Mr. Ben-Gurion has stated publicly that neither Eichmann's alleged acts nor his conceivable penalty is the primary item of consideration in the trial, but rather "the full exposure of the Nazi regime's atrocious crimes against our people." This exposure, the Prime Minister has said, is essential in order that world public opinion should learn of these crimes and that the facts should be known to Israeli youth who grew up after the war and have heard "only a faint echo" of the happenings.

Mr. Ben-Gurion, who apparently feels that the trial would bring out new facets of a still partly unknown period, believes this unveiling of history can be carried out only in an Israeli court. This was the reason he gave for rejecting proposals for an international court.

(Continued On Page 8)

Commentary

By M. J. Nurenberger

ON A LITERARY THEME: PASTERNAK AND THE JEWISH PEOPLE. — NOT OUR HERO. — A PROPAGANDIST OF DESERTION

"De mortuis nil nisi bonum". With this preface I should like to make clear that I am not casting any shadow upon Boris Pasternak, the dead However, the role of the LIVING Boris Pasternak demands some clarification, from the Jewish point of view. I must agree with one eulogy about the author of "Dr. Zhivago": Pasternak, the poet, will live as long as the Russian language will be read. According to those who know the Russian tongue and its great literature, Pasternak's prose has not been equalled since Tolstoi and Dostoyevsky; his poetry, not since Pushkin. Edmund Wilson, who does not only know literature, but is able to read the Russians in the original, states that the English translation of "Dr. Zhivago" does not do justice to Pasternak. His prose has no parallel in present day literature.

* * * *

As I do not read Russian, I must believe those who do know. It is not within the province of this column to argue about the literary grandeur of any recognized master in the realm of poetry. Well, then — **Pasternak is great. But** when I discuss Pasternak, the author of "Dr Zhivago." I do not enter the field of literary critique. It is the JEWISH aspect of his contribution to literature that I dwell upon. For the LIVING Pasternak, the poet, the master of prose, he who is entering the pantheon of literary eternity, is important to us, as Jews. The fact that Pasternak embraced the Greek Orthodox faith, the religion of the MAJORITY in Russia, is, of course, diminishing his stature as a fighter for the weak and the oppressed. His "advice" to Jews, in "Dr. Zhivago", sheds another light upon the author—that of a dedicated missionary in the service of the Greek Orthodox church, labouring for the elimination of Judaism and propagandizing the abandonment en masse of the Jewish faith.

* * * *

Speaking about Judaism, Pasternak states clearly his credo in "Dr. Zhivago". I quote:

". . . How could they allow a spirit of such overwhelming power and beauty to leave them, how could they think that after it triumphed and established its reign, they would remain as the empty husk of that miracle they had repudiated? What use is it to anyone, this voluntary martydrom? Whom does it profit? For what purpose are these innocent old men and women and children, all these subtle, kind, humane people, mocked and beaten up throughout the centuries? And why is it that all these literary friends of 'the people' of all nations are always so untalented? Why didn't the intellectual leaders of the Jewish people ever go beyond facile WELTSCHMERZ and ironical wisdom? Why have they not—even if at the risk of bursting like boilers with the pressure of their duty—disbanded this army which keeps on fighting and being massacred nobody knows for what? Why don't they say to them: 'Come to your senses, stop. Don't hold on to your identity. Don't stick together, disperse.

(Continued On Page 8)

After Centuries Marranos Embracing Jewish Faith

SPANISH NOBLE WOMAN RETURNS TO JUDAISM

Tel Aviv (JCNS). A Spanish Nobelwoman, Miss Isable Monnios Vilialonka, 52, who is a descendant of Marranos, tthe Spanish Jews forcibly converted to Christianity during the Spanish Inquisition, has returned to Judaism.

In a verdict issued by Rabbi E. Bar-Shaul, Rabbi Z Berez and Rabbi S. Devir, of the Rabbinical court of Rehovot, it is stated that "following Miss Monnios' own declaration, that she knew seh was a descendant of Marranos and as Miss Monnios has satisfied the court about the "Mitzvot" and undertaken to continue and learn our sacred Torah, and fulfilled all "mikva" necessities, we accept her return to Judaism."

Miss Monnios has been given her original family name of "Yemin-Oz", and will use the Hebrew form of her given name, Elisheva.

The Rabbinical court's decision is considered as a matter of principle, since it has decided that Marranos are considered as "returning" to Judaism and not as "converts."

Miss Monnios said to the Press that there were today some 70,000 Marranos who continue to live separately and to marry among themselves. She said she lived in Majorca and had a Spanish title. Her father was a colonel in General Franco's Army, whereas her grandfather, General Frederico Mannios Moldondo, was Commander of Tragona district. Majorca Marranos, she said, still kept certain Jewish customs, either partly or wholly.

On Purim, for example, they light candles. On Passover they slaughter a sheep. On Sabbath they work half day, and on Yom Kippur they fast.

Miss Monnios arrived in Israel two weeks ago. On her return to Majorca she intends to build a synagogue and to help Marranos to return officially to Judaism.

Commenting on Miss Monnios' "return" to Judaism, Dr. Israel Ben-Zeev, chairman of the Association of Jewish Converts (Gerim), declared that during the last 40 years a number of Marranos especially in Portagul, have returned to Judaism, but there was no such case as that of Miss Monnios. Her "return" to Judaism might now serve as an example to other Marranos and his Association intended to send "emissaries" to Spain and Portugal to ask both the Spanish and the Portugal governments to allow Jewish propaganda among Marranos as a first step towards their emigration to Israel.

B. G. Against Zionist Movement

Says Hassidic Rabbi In Israel Is The "Real Zionist"

Tel Aviv, (JCNS). After a 10-hour stormy debate during which Prime Minister Mr. Ben-Gurion, and the President of the World Zionist Organization, Dr. N. Goldmann exchanged accusations and presented their conflicting opinions regarding the future of the Zionist Movement, both the Israeli government and the Executive of the Jewish Agency declared their "determination" to maintain the "status quo" and to give free hands to the Zionist Movement to expand.

The meeting, which took place last Thursday, was the first of its kind. Nearly all of the 28 people present took part in the debate, and proved that the Jewish Agency was solidly united behind its President, Dr. Goldmann, while Government ministers expressed various opinions and only a few backed Mr. Ben-Gurion.

The meeting was initiated by the Jewish Agency, due to the approach of the date — on June 6—when the Zionist Executive must decide about its policy before the forthcoming Zionist Congress next December.

In his speech, Dr. Goldmann explained that the issue was whether or not the Zionist Movement had ended its historic role. He stated that the attitude of the Israeli government towards the Jewish Agency and its members was "hurting and shameful." The role of the Zionist Movement will not finish as long as the majority of the Jewish people was still in the Diaspora, he added. He then insisted on the full execution of the Charter signed between the Israeli government and the Jewish Agency on July 1954, "not only according to its wording but also according to its spirit."

Mr. Ben-Gurion again advocated the replacement of the Zionist Movement by a Union of Jews, and claimed that the Zionist Movement was serving as a barrier between the Jewish State and the Jewish people. He then accused the Zionist leadership of having a non-Aliyah policy and declared that the Rebbe of Klauzenburg, who is now living at Kiryat Zanz, near Nathanya, "was more Zionist than all those who pretended to be Zionists." The duties of the Union of Jews, he said, should be to encourage Hebrew education among generation, as well as Aliyah and Halutzic activities, and to strengthen the ties between

(Continued On Page 8)

DR. DUSHINSKY VISITS TORONTO

Rabbi Dr. E. J. Dushinsky head of the Aliyah Department of the Jewish Agency, paid a brief visit to Toronto this week.

Dr. Dushinsky discussed here the problem of Aliyah from Canada.

(More on Emigration from Canad to Israel — Page 5).

ARABS IN MOROCCO REJECT RACIALISM; VOTE FOR JEWS

RABAT, Morocco, (CJN).— Religious prejudices were pushed aside by party politics when Jews voted Moslems and Moslems for Jews in recent elections in Casablanca.

The Left-wing National Union of Popular Forces, which won forty-three out of fifty-one council seats, carried all Jewish quarters, whether its candidates were Moslem or Jewish.

In two Jewish voting districts, the National Union won with Moslem candidates. The National Union backed winning Jewish candidates in two other districts with equal Moslem and Jewish population.

The president of the Jewish community, Meir Obadia, who is openly sympathetic to the conservative Istiqlal (Independence) party, was defeated by a Jewish lawyer, Meir Toledano, who had the backing of the National Union. Mr. Toledano stands for active Moslem-Jewish cooperation through political and cultural groups.

ISRAEL TO MANUFACTURE JET PLANES

Jerusalem (JCNS.) Following Israel's success in manufacturing the Fouga Magister Jet Army trainer, it is intended to produce locally a six-seater jet passenger 'plane, a spokesman for the Israeli firm stated here.

HISTADRUT LEADER HERE

DR. SOL STEIN

Says Zionist Movement Must Be Adopted To New Times

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Israel And The West

Nothing will be gained by underrating the gravity of the international situation and failure of the Summit Conference. The melancholy fact has to be faced that the world is back again in a position where the cold war between East and West is liable to break out with renewed acrimony. Instead of achieving a lessening of tension, the Paris Conference which never met has left the international situation more delicately poised than it has been for many years and the hopes of millions of people have been dashed.

Neither of the two Great Powers—the U. S. A. and the U.S.S.R.— come well out of this disaster, but when all allowances have been made for American clumsiness the ultimate responsibility must rest squarely on Russian shoulders. Without good will no agreement was possible and it is now evident that this quality was lacking from the start.

It is too soon to assess what the immediate consequences will be, but since so many problems of world importance have been awaiting solution through an easing of tension it can be assumed that they will continue to bedevil the world. Disarmament, Germany, Berlin, the relations between Communist and non-Communist countries, all cry out for solution. And not least the tenuous position in the Middle East. The danger here is that with an increase in tension between East and West the Arab countries will once more become a pawn in Mr. Khruschev's game. And the position of Israel is thus again liable to grow precarious.

In these circumstances, the time is perhaps appropriate for reconsidering the question of granting a Western guarantee of her frontiers.

The British Look At Our Jewish Education System

A comparative study of Jewish education in North-America and Britain has shown that while the general pattern is similar in these two affluent and fully emancipated Jewish communities, the North-American educational system is not only richer but also brighter, more realistic, and superior in its communal organisation and financing, writes editorially the London Jewish Chronicle.

The study was carried out (after an extensive visit to the U. S. A.) by Dr. Chaim Pearl, Chief Minister of the Birmingham Hebrew Congregation and Minister-Designate of the New West End Synagogue in London.

Dr. Pearl stated that North American Judaism was today enjoying a degree of popularity and intensification that had been sadly absent in the previous generation. The children of what had been called the "lost generation" were now finding their way back to Jewish life with a worth-while content, and Jewish education was one of the main agencies whereby this was achieved.

There were in the U. S. A. today, the Rabbi said, 635,000 Jewish children of elementary school age, that is between the ages of 7 and 14. Of these, it is reliably estimated, about 42 per cent are receiving some formal kind of Hebrew and religious education. If those who have passed through Hebrew schools and classes in previous years are added, it would be fair to assume that roughly 80 per cent of all our Jewish children have at some time received some kind of formal Jewish instruction.

Comparable figures for Great Britain show that the proportion of Jewish children who receive, at any given time, some form of Jewish instruction is about 50 per cent. "The figures for post-Barmitzvah education are notoriously low," Dr. Pearl pointed out, "but it might be some little comfort for us here that even our score of about 5 per cent is a little better than the over-all figure in the United States.' For out of the total number of 330,000 Jewish pupils in the American high schools— between the ages of 14 and 18 — only 10,000, which is about 3 per cent, attend Hebrew colleges and classes. (This figure doe not include the full-time students at Hebrew Colleges and seminaries.)

About half of the elementary schoolchildren receiving Jewish education at the present time in America attend a Sunday school, 36 per cent attend a Congregational afternoon school, and 14 per cent a Jewish day school. In this respect the situation is not very dissimilar in Britain, where half the children receiving Jewish instruction attend on Sundays only and about twelve per cent attend Jewish day schools.

Dr. Pearl pointed out that in the United States there was, however, an increasing tendency to supplement the Sunday classes more and more with mid-week studies. "The very interesting and obvious difference between the American and English Sunday school is that the former does not attempt to teach Hebrew . . . This deliberate attempt to circumscribe the Sunday school syllabus to realistic proportions is, I think, theoretically sound and practicaliy the only way to treat such a syllabus: by concentrating on the minimum and achieving it, rather than by vaguely hoping that a smattering of an extensive syllabus designed for a week-day school will stick to children attending only one morning (Sunday) per week," he said.

There was no doubt, Dr. Pearl continued, that the most outstanding feature in the present trend in North-American Jewish education was the growing popularity of the all-day school, usually known as the yeshiva ktana. Forty thousand children are at present enrolled in these day schools, 80 per cent of which have been established since 1945. But "most observers are of the opinion that however much the trend today is moving in the direction of this type of school, the all-day school will never embrace the majority of Jewish children, if only because of the enormous cost of building and maintaining such schools." There is no State-aid for denominational schools in North-America and the financial burden must be borne by the sponsoring community. One result of this situation is that the American Jewish schools is—not a sectional undertaking but a truly communal one. Although these schools are strictly Orthodox, there are Conservatives and occasionally also Reform rabbis on the boards of management. Another result is that since the denominational schools are entirely free to arrange their own syllabus, about half of the entire teaching time is devoted to Jewish subjects. "The educational achievements of the North-American Jewish day school are very high", said Dr. Pearl, "much higher than anything we achieve in its Anglo-Jewish counterpart."

* * *

We are sorry that Dr. Pearl had no time to visit Toronto. For here, in our community, he would have a higher percentage of Jewish school children receiving an extensive Hebrew education and, also, a wonderful educational organization, subsidized and directed by the Kehillah.

Splitting Headaches

— N.Y. Daily News

Will Truly Yet Come...

BY LEAH GOLDBERG

Will truly yet come, days of forgiveness and grace,
When you shall walk in the fields, as the simple wayfarer walks,
And your footsteps, the leaves of clover will caress
Or stubble will sting you, sweet will be their stinging stalks.
Or rain will overtake you with its thronging drops descending
On your shoulder, your chest. your throat, your tender head bowed.
And you shall walk in the wet fields, the quiet in you expanding
Like light in the skirts of a cloud.
And you shall breathe the odor of furrow, breathing and quieted much,
And you will see in the mirrored golden puddle the sun above,
And simple will be these things and life, permissible to touch,
And permissible, permissible to love.
Slowly shall you walk in the field, alone, not scorched by flame unending
Of conflagrations, on roads that bristled with horror and blood. Again
You shall be peaceful hearted, humble and bending
Like one of the grasses, like one of man.

— Translated by Ruth Finer Mintz

A Report From Rumania

A "Jewish Paradise" In The Soviet Orbit

BY MAURICE ORBACH

On the corner of the two main streets of Bucharest stands a large well-patronised bookshop Glancing at the windows for a book in English, I had my attention arrested by a full display of books bearing Hebrew characters. There were books in Yiddish by Peretz and Sholem Aleichem; primers and advanced text-books; books of Yiddish folk-lore and books of Yiddish songs. I made my purchases and sauntered back to my hotel. A hoarding hiding building construction had many posters advertising concerts, opera, ballet, films, and theatre, including a whole series of plays at the Theatru Everisk — the Yiddish Theatre.

During my three-week stay in Rumania I visited theatres, temples, Talmud Torahs, Yiddish schools, and cemeteries. I had an opportunity of studying Jewish life, and can assert that in Rumania today Jews, who may materially not all be as well off as their brethren in the West, have available a rich cultural and religious life. I spoke to very many Jews — assimilated, Liberal and Orthodox persons. I met old friends and, I hope made many new ones.

The Federation of Jewish Communities, which is recognized by the Government, is housed in its own building, and it was there that I met Mr. Bacalu, the President. He is in his middle fifties, a lawyer by profession, with fair hair which he attributes to his Kazar forbears. We were alone as he answered my questions. I asked him what the position of Jews was in Rumania. He replied: "It is better than it was." I then said: "Is it good?" and he repeated his first statement. Later I spoke to Mr. Dogaru, Chief of the Department of Cults (Religious) of the Rumanian Peoples Republic.

I had some difficulty in arriving at the present number of Jews in Rumania. The president of the Federation estimated that there were over 200,000, while the Chief of the Department for Cults thought the number to be not far short of 300,000. The Department's calculation was based on the amount of matzot requisitioned and supplied for Pesach. In 1959 this figure, in addition to normal all-the-year round consumption, accounted for 280,000 persons. The Chief Rabbi estimated that of this total 130,000 were observing Jews.

The community has 481 synagogues. On a Friday evening I went to the Great Choral Temple in Bucharest. It was packed with men of all ages; all the seats on the ground floor were occupied and there were a number of young and middle-aged men standing. In the gallery there were many women.

I was greeted by a warden and taken to the Almemar, where I sat between the synagogue officers and the Chief Rabbi, Dr. Moses Rosen. The service was followed by a sermon in Rumanian by Dr. Rosen. My interpreter, sitting by me, informed me that the sermon was impressive and erudite. Its theme was "Co-existence." This, said Rabbi Rosen, was not only compatible with Judaism, but was, in fact, derived from Judaism.

Of the total number of synagogues, 56 are no longer in use. In Jassy, a Rumanian cultural centre, where before the war there were more Jews than non-Jews, I visited the old synagogue, reputed to have been built 500 years ago. It is scheduled as an ancient monument by the authorities, and has been restored in all its original splendour. The Chief Rabbi of Jassy, Dr. Moses Gutman, an Agudist, warmly welcomed me, and showed me round.

There are 153 Jewish communities registered with the Departmnt of Cults, and of these 82, which are strong financially and in personnel, look after the smaller communities where organisation is weak. There are 860 functionaries in the community, of which 105 are State-salaried. There are 84 mohelim and enough shochetim for all requirements. There are, however, only 33 rabbis in the country which the Rumanian authorites are inclined to think is the result of emigration. In the communities where there is no rabbi, services are led by a mohel, shochet, or synagogue elder. In consequence of the dearth of rabbis in 1954-55 a yeshiva was established at Arad in Transylvania, near the Hungarian border, where there are at present 26 students. I was informed that there are 86 ritual abbattoirs and 67 mikvaot.

Together with Dr. Rosen I visited other synagogues in Bucharest and Talmud Torahs. There are 54 Talmud Torahs in Rumania with 43 teachers, and in eleven there are rabbis who conduct lessons. Since the war and until a few years ago matzot were imported mainly from Hungary, but the community now has an up-to-date factory in Cluj, the capital of Transylvania. The community also has its own vine-yards and uses the cellar of a disused synagogue for wine storage.

I was informed that there were a number of disused cemeteries, but in only one case had a cemetery been closed and the remains reinterred. This was in the centre of the town. All the cemeteries are looked after by custodians. The Jassy cemetery which I visited is perhaps a hundred years old. It overlooks the city, on the brow of a hill. There were many black granite and marble-headed tombs, and in one section of the cemetery were the graves of successive rabbis of Jassy. At two of the tombs perpetual lights burned in memory of the great rabbis whose mortal remains lie beneath them. Some graves were unoccupied, their stark nameless granite speaking of Jews driven from Jassy, of concentration camps, and gas chambers. In another part of the cemetery was a mass grave and a memorial to 15,000 Jews of Jessy and the surrounding district, who were slaughtered by the Nazis from June 25 to June 29, 1941.

In Rumania I found Yiddish to be a living language. My rudimentary mammaloshen blossomed under the compulsion of social intercourse. I visited schools in Jassy and Bucharest where all secular subjects, with the exception of the Rumanian language, are taught in Yiddish.

The schools are, of course run by the State, which also makes a direct financial contribution to synagogue maintenance, the salaries of rabbis, and other functionaries, the provision of matzot, wines, etrogim, and lulabim which are imported from Israel, prayer books, talisim, tzitzit, and tefilin. Talmud Torahs are the responsibility of the community, but there is a State contribution to the cost of the yeshiva.

There is an institution for the aged, and there are Rest Homes for vacations, convalescence, and so on at Red Lake

I had many conversations with Chief Rabbi Rosen, Hebrew and Yiddish teachers, and secular professors and doctors, and spent many hours with other Jewish personalities. There is no discrimination in Rumania, but this does not mean that there is an absence of economic difficulty. Jews played a big part as small merchants and shopkeepers in the old regime, and there is little place for these occupations under a Communist Government. Jews are, however, to be found as members of the Government, in the professions, and many in the civil service, as directors and workers in industry. The largest textile factory, the "Gheorghiu Dej" Combine, has as its director, Mr. Steinbach, who while showing me round the canteens and kitchens of this huge establishment, employing 10,000, agreed that a plate of lockshen soup would be welcome. Mr. Solomon was my guide, a director of the magazine section of the enormous "Scintaia" Publishing Co.

What I enjoyed most was attendance at the Yiddish Theatre. From Israel Bercovici, Secretary of the Jewish State, Theatre, Bucharest, a young energetic man, and from Iso Schapira, the Director of the Jewish Theatre in Jassy, I learned a great deal of the history of the Rumanian Yiddish Theatre and of its present position.

It was Russian-born Avram Goldfaden who organized the first Yiddish theatre in the world in Jassy in 1876. The open air theatre "Pomul Verde" which he created in Jassy, is a living monument to his perseverence and genius, and here throughout the summer plays are performed. But the Jewish players in Jassy now have a modern theatre, which was being rebuilt while I was there.

The Jewish Theatres in Jassy and in Bucharest are State organisations. The artists and professionals who are full-time are extremely well paid, and the State subvention is about six times as much as the receipts from the sale of tickets. Every performance is played to packed houses. Apart from traditional Yiddish plays and musicals, the repertoire at both theatres includes Schiller, Gogol, Moliere, and many others Every centre of Jewish life in Rumania is visited by the theatres during the course of the year.

I went to the theatre in Bucharest on three occasions. It has 170 personnel, and a school for acting. The second play I saw was "A Dream of Goldfaden", a delightful potpourri of some of the plays of the master, strung together on a slight but adequate framework. But my greatest experience was "Tevye the Milchike". This was magnificent theatre. It was a tremendous experience. Would that we had an enterprising impresario to bring it to London, and the community would find an emphatic answer to the question "Is Yiddish a dying language?"

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Sermon For The Week

Light Of The Menorah

When thou lightest the lamps (Numbers viii, 2).

No Jewish symbol has made a greater appeal to the Jew than the Menorah. It first found an honoured place in the sanctuary erected by Moses. It enjoyed a prominent position in the Temple built by Solomon and in the second Temple destroyed by the Romans. The Menorah has excited the imagination of scholars, preachers, authors and poets throughout the generations. At times it has led to fanciful expositions at the hands of the mystics; it has also enjoyed realistic interpretation and practical application.

To the mystics it seemed the symbolism of the higher world beyond human range. Its seven branches represented the seven heavens, while its unified light created by the lamps recalled the ineffable unity of God.

Scripture stated that the Menorah was to be made of one solid piece of gold, of such cunning design that the method of its fashioning was even beyond Moses' comprehension. Hence, states the Midrashic legend, he cast an ingot into the flames and the Menorah emerged complete.

According to modern rationalist standards such expositions appear fanciful, but none can gainsay that they were devised with a purpose. The Menorah was essentially a symbol. It could not have been devised to give light in the sanctuary. It was designed in order to direct attention to the concept of light — the first stage in the creation of the world, the direct emanation from Him who is the Light of the Universe.

Such a profound significance is pre-eminently above man's comprehension. It required a higher craftsmanship and was beyond man's ability both to fashion and to destroy. Hence the legend that when the Temple was destroyed by the Romans, the Menorah disappeared and escaped the enemy's plunder. Titus engraved its likeness on his arch of triumph, but he never carried it in procession through Rome.

This legend reflects the Menorah's impact on Jewish sensitivity. There is something eternal in the symbol of light. It is indestructible. A Temple may collapse and be reduced to ashes; altar and sacrifices may cease to operate, but the Menorah and all that it signifies possesses the element of the eternal.

The rabbis were convinced that the Jew would never lose faith in the message of the Menorah. He would transfer its setting to his own home. Week by week he would kindle lights in the house. These Sabbath lights would preserve his memories and rekindle the message of hope.

The Jew cannot sacrifice the symbol of light, for it conveys to him a sense of re-awakened consciousnes of all that he stands for. The light is his Judaism — "For the commandment is a lamp, and the Torah is light." Light spells hope in the divine Providence — "For the Lord shall be thine everlasting light". Light, too, brings the assurance of ultimate salvation and confidence in the time when the Jew will assume his rightful place in the world, to be "a light to the nations".

When the State of Israel was re-born the Menorah was adopted as the national symbol. It is part of the great historic tradition into which was woven a wealth of mystical as well as realistic meaning. The Menorah has passed through all the stages of a mighty evolution — from sanctuary to Temple, from the Temple to the Jewish home, and now from the domestic home to the national home. And its light serves once again to illumine and to unify.

A True Story

A gracious lady refuses to sign a Gentleman's Agreement—and wins her point.

MRS. LOBO GETS HER HOUSE

BY HERMAN EDELSBERG

Jo Ellen Lobo is one woman who would not take advantage of the prerogativve of changing her mind. She had a principle, stuck to it—and prevailed.

She first came to ADL's attention when she phoned the Washington office and asked with some urgency:

"Do you know the Sumner community just outside of Washington? Last month we signed a contract to buy a home there, and the settlement is scheduled for next week. Now we've been told that we must sign a restrictive covenant. We simply won't do that. Can ADL help?"

ADL knew Sumner well. Sumner and Spring Valley, its sister community—creations of the W. C. and A. N Miller Realty Company—are the most notorious restricted neighborhoods in the Washington area. They are closed—without pretense or subtlety — to "any person of the Semitic Race, blood or origin," including "Jews, Hebrews, Persians and Syrians." The Millers make their customers accept this condition in writing on the face of the deed, although the signature has no legal force.

They buttress their covenant with two other requirements; the Millers must approve new purchasers in their communities and they must be designated agents for the resale of the home. And if the Millers don't approve, the banks don't lend mortgage money, the title companies don't insure title, and the agents don't sell.

The Millers flagrantly flaunt their discrimination in order to create inflated values through synthetic exclusiveness! they have brought to heel an astonishing group of people. Among those who have signed covenants that will not permit their homes to be sold to or occupied by a Jew are a late justice of the Supreme Court, a former attorney general of the United States, three senators who have run for vice president, a minority leader of the house of Representatives and a U.S. District Judge.

These men did not necessarily embrace the covenant eagerly, or share the Millers' anti-Semitic bias. Some have roundly denounced as un-American bigotry the covenants they once signed. Others must have thought they were merely accommodating themselves to one of the necessary, if unpleasant, facts of American life—"After all, see what nice people live in Spring Valley."

The Millers had gotten away with it. The scalps of scores of VIP's were hanging in their trophy room. Then along came Mrs. Jo Ellen Lobo—the woman who would not change her mind.

Her husband, Orlando Lobo, is a Portuguese citizen and an economist with an international agency. Mrs. Lobo is a Californian. The two had met and married when they were students at the state university. They have four children. They had sold their old house, and unless they could get title to the Sumner house they would have to find some other place to live.

The Lobos were "eligible" by Miller standards to buy in Sumner. "We're Christians; we don't belong to any of the excluded groups. The problem is that we won't sign the covenant", she said. "We couldn't face our friends if we insulted them by putting our names to such a disgraceful paper. The people selling to us aren't happy about the covenant, and are willing to go ahead without Miller's approval if they can. So are we."

The fact that the seller, too, didn't care about the convenant was not surprising to ADL. A sample poll taken in Spring Valley recently had found that a majority of its residents would have been just as willing to live there if there had been no covenant against Jews. Only 11% said the covenant would have made a difference; no one said he would move away if the covenant were dropped. The Millers were imposing their prejudice on a lot of people who didn't have any of their own.

One immediate problem was that Miller wanted the Lobos to come to his office. He had heard that they were unhappy about the covenant and wanted to see if they were really "eligible." Mrs. Lobo had another notion. "If he wants to approve us, why shouldn't he come to see us?" she told ADL, adding that "even if we have to lose the house, my husband and I are determined not to sign such a covenant."

Mr. William Miller came. He pointed with pride to the fact that many dignitaries had subscribed to the Miller plan. Didn't Mrs. Lobo want to join the ranks of the select? Mrs. Lobo wouldn't budge.

"I understand that some people who live in your communities haven't signed your covenant," she said.

"Those are just some very good friends whose beliefs I was sure of", Mr. Miller blithely said. "They are politicians and it would be political suicide if they signed something like this."

"Since you have done this for some people for the sake of political expediency, won't you extend the same courtesy to me?" Mrs. Lobo asked. "I couldn't live with myself if I signed these papers."

Mr. Miller understood that his "principle" was being attacked. "It's against my principle to let you move in without my approval," he said. "I'm beginning to doubt, in view of your ideas, whether you belong . . ."

Mrs. Lobo was inclined to agree. She sugegsted that he simplify matters by writing a letter disqualifying the Lobos as purchasers and returning their deposit to them. This didn't appeal to Miller any more than signing the covenant appealed to Mrs. Lobo. Miller left empty-handed.

If Jo Ellen Lobo could be shaken from her convictions, she would be shaken now. First her own realty agent called and warned, "If you don't sign the covenant I don't know what's going to happen on settlement day. You'd better bring a lawyer."

Then she had an even more disquieting call. The president of the title company said, "I can sympathize with your objectives. But I must tell you that if you're not going to sign the covenant I won't be able to give you clear title; I'll have to attach a rider excepting the covenants involved."

He added, hesitantly, "It would simplify things greatly if you would sign the covenant."

ADL believes that such restrictive covenants are not only offensive, but legally unenforceable. It has been fighting them for a generation. Since it believed, on principle, that the Lobos were enetitled to clear title—unencumbered by dubious covenants—it set out to find a title company that would give it to them. The search for a company that would buck the Miller power was frustrating but educational.

One realtor told ADL, "Why do they want to move to Sumner if they're not repared to sign the covenant? I don't like the idea of anti-Jewish restrictions, but if a developer wants to run his community in a certain way, that's his prerogative." His attitude was shared by many.

There were, however, two realtors in Washington who were interested in what the Lobos were doing; they were also among the most influential in the community— Morris Cafritz and Abe Kay. Cafritz has an interest in the Lawyers Title Insurance Company and he introduced ADL to its president. Lawyers Title quickly agreed that the covenants in question were unenforceable, and that it would be prepared to write clear title for the Lobos. All it wanted was to be indemnified against the legal fees involved in case of a nuisance suit brought by the Millers. Lawyers Title also had a suggestion. Since the business had been offered to another title company first, it felt that precedent value would be stronger if that company wrote the policy on the same conditions as Lawyers Title was offering. This would give more impressive notice to the real estate community in Washington that the Miller tiger had, at last, been brought to bay. ADL felt that the suggesion was a wise one and transmitted the idea to the first title company.

The settlement was scheduled for 4 p. m. on a Wednesday. There were still elements of suspense that morning. The sellers, on the advice of their counsel, were willing to sell without Miller's approval. The matter of mortgage money was unsettled, but the Lobos were no longer concerned about it. Jo Ellen Lobo had called her grandmother in California and reported her predictment. The grandmother—a pioneer type, Mrs. Lobo says admiringly — had been firm: "Jo Ellen, don't sign those covenants. They're against every principle this country was built on. I'll send you the extra money you need to buy the house free and clear."

But the first title company was still making up its mind. At 10 a. m. its representatives came to ADL for another conference. Couldn't ADL understand that the company was in business, that it was not a crusader? ADL said that it is not interested in quixotic crusades, that what it was proposing was realistic, good business — and also inevitable. The conference ended inconclusively at noon.

At 2 p. m. counsel for the title company called the ADL it would give the Lobos clear title insurance if ADL would provide counsel in the event of a nuisance suit. The news was quickly relayed to Mrs. Lobo by phone. "Do you mean that I can have the house and that I won't have to sign the covenant?" she asked. ADL assured her this was so.

"I was prepared to sacrifice our deposit," she continued. "Our lawyer friends advised us it was hopeless to challenge the Millers. But you did it, and you won." She was generous but wrong; she had done it.

The 4 o'clock closing was quiet but dramatic. The beaming title company president was photographed between buyer and seller. When the last account was struck, the last signtaure signed, the seller came up to embrace Mrs. Lobo and wish her well. She clearly admired Mrs. Lobo for having fought and broken the trap of prejudice.

The Lobos sent a cotribution to ADL with a note of appreciation for its help. ADL sent the Lobos a simple silver dish as a house-warming gift. The accompanying card read: "To Mr. and Mrs. Orlando Lobo: May your new home, which you have made a symbol of honor and courage, be for you always a place of happiness."

ONLY IN AMERICA

BY HARRY GOLDEN

FRAUNCES OF THE FAMOUS TAVERN WAS A NEGRO

In one of my earlier columns, I told the story of the poison attempt on the life of George Washington. The attempt was unsuccessful. It was foiled at Fraunces Tavern in New York City.

Some of my readers were even better informed about the details of this little-recorded incident and they have forwarded these on to me. I, in turn, pass them on to you.

The British authorities hoped to end the incipient American Revolution in 1776. They gauged the best way to do this would be to poison Washington. They bribed Washington's bodyguard, Thomas Hickey, and entrusted the belladonna to him.

Hickey thought the best place for this assassination would be at Fraunces Tavern. Washington dined there frequently with other soldiers. With so many people in and out of the Tavern, Hickey felt it would be hard for anyone to pinpoint his own blame.

But Hickey needed an accomlice. He needed someone whom he could be sure would serve Washiniton the dish of peas with the poison. He set about wooing Phoebe Fraunces. Phoebe was Washington's favorite waitress. She was the daughter of Sam Fraunces, the owner of the tavern.

Sam Fraunces, who was called "Black Sam," was a Jamaican of Negro and French blood. He has been described as a fastidious old Negro who wore a wig over his curly hair. But his daughter is rumored to have been beautiful.

Hickey's courtship was successful. Phoebe Fraunces fell in love with him. He told her about the plot and entrusted the poisoned peas to her.

But Hickey did not gamble that "Black Sam" and Phoebe were patriots. Phoebe told her father and together both told Washington and his dinner party. One of the men at the table took the peas, went to the backyard and scattered them to the chickens. Six chickens very quickly keeled over dead.

Hickey was arrested, tried, found guilty, and a few months later hanged before a crowd of 20,000 in New York City.

A special act of Congress thanked Sam Fraunces and awarded him a sum of money. When Washington became President, Fraunces became the first White House steward.

Most of the above can be verified, in **One Hundred Amazing Facts About the Negro with Proof** by Mr. J. A. Rodgers, and I extend my especial thanks to Mrs. Laurence A. Watson who forwarded me the news about this and other books bearing on the matter.

* * *

THERE'S NOTHING LIKE WORK

The immigrant fathers worked until they died. So, too, for that matter, did the New Englanders. The world used to pity such men. It was thought a man should do so much work, then quit and spend his declining years in comfort and retirement. How much better we know now. Lucky today is the man who works until he dies.

Perhaps one of the monumental human mistakes we made in the twentieth century was when we persuaded a vigorous man to retire and when he did, we shipped him off to Florida where if he wasn't in decline he soon went into one. We pulled him up from his roots, friends, and youngsters, and told them they'd have much more fun down South hooking sailfish. And he winds up reading pamphlets all day on "The Salt-Free Diet."

In the immigrant society there was one rule: If you were at all able, you had to bring home money. But I never heard an immigrant disagree with work, except for work he was forced into doing, and often not then. It may come as a surprise to many people that when the work-day in the shops was reduced to nine hours, there was much weeping in the tenements. Wives said, "What will happen to us if you cannot work more than nine hours."

Peddlers were harried by ordinances and prohibitions and the intransigence of customers but rarely by peddling itself. And tailors objected to the low wages, the poor light, and the long hours, but not by tailoring.

Paraphrasing Voltaire, if there were no work, man would invent it. A man must have a place to go to in the morning, or he is only half a man. The millionaire sons of industralists may not work their way up the company at all, but they will be active in some sort of community endeavor or in politics or they will compose fugues.

Only two societies in hostory ever had any genius for complete leisure. One was Victorian-Edwardian England and the other was pre-Revoluntionary France. It was a brilliant leisure, one that demanded no endeavor, but in France's case, it corrupted the country and doomed the aristocracy. In England's case, it made everybody sick. The Victorians were always complaining about differet ailments.

A man who likes his work and greets each day with expectation rarely has a common cold. May we all die in harness!

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A Humorous Life Story

How He Conquered Hollywood

GROUCHO AND ME

BY GROUCHO MARX

HAVE NOTHING, WILL TRAVEL

(This is the second of a series of twelve articles based on the best selling book, "Groucho and Me", by Groucho Marx, published by Bernard Geis associates).

One day when I was playing hooky, luck came my way. I read an ad in the morning world: BOY SINGER WANTED FOR STAR VAUDEVILLE ACT. ROOM AND BOARD AND FOUR DOLLARS A WEEK.

To a boy whose allowance was five cents every seven days, four bucks seemed like a passkey to the mint. Also the end of school. So, putting on my best suit—which was also my worst suit and the only one I had—I hailed a streetcar and in less than an hour I was walking up five flights of stairs and knocking at the door of one of the dingiest tenements I had ever smelled.

Audition On the Roof

The door opened and a hook-nosed, middle-aged man in a blue kimono, wearing just a touch of lipstick on his thin lips, ushered me into an apartment even dingier than the one in which I lived. I announced that I had read an ad and that I was a boy singer. "Go up to the roof," he said, "I'll be right up." When I got there I found that about thirty other gamins had arrived ahead of me. Some wore dancing clogs(or taps, as they are now called), and since it was a tin roof, the combined racket sounded like field artillery in full blast.

Robin Larong (for that was the name of the gent in the weatherbeaten kimono) finally appeared. In a voice considerably higher than that of the average man, he announced that he had signed up for a distinguished vaudeville tour and needed a good boy singer and a boy who could dance. Luckily, there were only three singers in the crowd. The rest were hoofers of varying ability. From the dancers he finally picked a tough East Side kid named Johnny Morton. After I sang "Love Me and the World Is Mine," he smiled toward me, and pointing an imperious finger at the rest, he shrilled, "Get out!"

"My mother at seventeen. A great beauty, sans any artificial adornment."

I was fifteen at the time, and knew as much about the world as the average retarded eight-year-old. I asked, "Where are we going, Mr. Larong ? And when do we start?" He replied that he would open in Grand Rapids and then go on to Denver. He didn't mention any other cities, and I didn't question him. He had said he had a distinguished vaudeville tour lined up and, as far as I was aware, two weeks constituted a tour. All I knew was, I was in show business! The theater was calling me, and I was ready to listen.

The Larong Trio

At any rate, I was in show business, even if it was only two weeks. Our act was named The Larong Trio. To make sure the public would know us, Larong had outfitted us for the street in bellboy suits and matching hats, which were round billboxes with the words LARONG TRIO emblazoned on them in gold letters. When I asked why, he said it would be a tremendous ad for the act, since we also wore these peculiar outfits on the stage. I didn't care. He could have dressed me in a bearskin and I would have been happy. Anything I wore was an improvement over my usual street clothes. Besides, it made people stare at me. And I discovered that I liked that. I felt that for the first time in my life I wasn't a nonetity. I was part of the Larong Trio. I was an actor. My dreams had come true.

It Killed Vaudeville

Now I had better describe the act that the unsuspecting citizens of Grand Rapids were about to have foisted upon them. We opened with the three of us dressed in short skirts, silk stockings, high-heeled shoes and large, floppy Merry Widow hats. This sort of thing was fairly common in vaudeville in those days. The three of us sung a song entitled "I Wonder What's the Matter with the Mail." The lyric began:

I wonder—what's the matter
with the mail;
It never was so late before;
I've been up since seven bells,
And nothing's slipped under
my door.

"My father, dressed to kill. You will note that he's sitting down. This is because the seat of his trousers had a patch."

The song, like all songs finally ended and I quickly slipped out of the skirt, high heels and floppy hat. Then, donning an altar boy's outfit, I reappeared and sang "Jerusalem, Lift Up Your Gates and Sing" to a houseful of silence. The only one who applauded was a religious fanatic who, under the impression that this song had some sacred significance, stood up on his seat and shouted "Hallelujah!" Finally the manager, obviously an atheist, came down the aisle and threw him out.

After this mishap, Larong glided on stage wearing a low-cut evening gown, complete with train, and sang Victor Herbert's "Kiss Me Again," while the spotlight played upon a bald-headed man in the audience. Larong closed the act dressed at the Statute of Liberty and holding a torch in his hand. Morton and I were decked out as Continental soldiers, guarding Miss Liberty from her unseen enemies. The unseen enemies turned out to be the audience, and only the fact that the theater was almost empty by this time saved us from being stoned.

No Fatalities

We played Victor and Cripple Creek without getting killed. After the last performance in Cripple Creek I returned to our boardinghouse to question Larong about our future plans, only to discover that the master showman had hastily packed his kimono his evening gown and his mascara and taken it on the lam, never to be seen or heard from again.

Larong ,in fleeing, had forgotten to take my bellboy costume. Luck was with me. While wandering aimlessly around, wondering what to do, I found a small hotel on Main Street, called the Mansion House, where I spotted a real bellboy seated in the lobby. After much haggling, he bought the outfit for three dollars. I wanted four dollars, but he pointed out it would cost at least a buck to have the name "Larong Trio" removed from the hat and have it replaced with "Mansion House." Anyway, I now had three dollars, enough to ward off the landlady and a bit left for food.

My mother sent me enough money to come home on . I don't know where she got the money, but I have a hunch she hocked one of my brothers.

(In the third article of this series, appearing each week Groucho is betrayed by an artiste and bested by a lion tamer.)

Social And Personal

THE OLD FOR THE UJA

Kalman Berger, Toronto Histadrut Leader, paid a visit to Toronto's Old Age Home, at which time he addressed an Israel celebration.

Mr. Berger (right) receives cheque for UJA from the oldest soldier in Canada, Mr. Morris, (extreme left).

ELECTIONS IN QUEBEC ON JEWISH HOLIDAYS

Quebec, (WJA). The Canadian Jewish Congress recently conveyed to the Mayor of Outremont in Quebec Province its concern that in some wards of the city municipal elections this year held on the last day of Passover. Prior to the elections, the City Council sent a letter to all voters explaining that it was impossible to change the date as the City was compelled by law to have the elections on this day and had no powers to change it. The City Council also adopted a resolution to ask its legal advisor to study the possibility of amending the Provincial Legislature next year, permitting the Council to change election dates by a simple resolution.

The Canadian Jewish Congress noted the resolution with satisfaction and expressed the hope that necessary steps will be taken to effect the change in the by-laws. The Canadian Jewish Congress conveyed to the Mayor that "many Jewish citizens were disturbed over the fact that municipal elections had to be held on a Jewish holiday when, because of religious inhibitions, they could not fulfil their civic duty and participate in the voting." Reduced voting, the communication added, was undoubtedly due to the fact that many Jewish residents did not vote. In his reply, the mayor of Outremont expressed the hope that the request would be granted by the Legislature and that this Bill would be made one to cover the whole Province of Quebec. "We were all extremely disappointed that the election this year happened to take place on a Jewish holiday. If it is humanly possible, we will see that there is no recurrence of this incident."

ZOC Announces Herzl Essay Compentition For Youngsters

The Chairman of the National Herzl Centennial Committee of the Zionist Organization of Canada, Mr. Mannie Brown, announced that in conjunction with the current wrold-wide observance of Herzl Year marking the 100th Anniversary of the Birth of Dr. Theodor Herzl (May 2nd, 1960) the Zionist Organization of Canada, Central Division, invites Jewish youth in Ontario to participate in an Essey Competition designed to encourage study of the life and works of the Father of the Jewish State and an appreciation of their influence on the emergence of the modern State of Israel.

TOP PRIZE TRIP TO ZOC CONVENTION—MONTREAL

Very attractive prizes will be presented to the winning contestants in three categories (from the ages of 10 to 20) with the top prizes in the senior division being a 1st prize Herzl medal and a choice of (a) a 4-day all-expense paid trip to Montreal to attend the deliberations of the forthcoming National Convention of the Zionist Organization of Canada (October 29th to November 1st, 1960) or (b) a cash prize of $100.00 or (c) books of Jewish content to the value of $100.00. Many other book and cash prizes will be offered to the winning youths in every Division.

The rules for the Essay Competition are set out below and it is hoped that all communities in Ontario will widely publicize this Competition.

RULES FOR COMPETITION

In conjunction with the current world-wide observance of HERZL YEAR marking the 100th anniversary of the birth of Dr. Theodor Herzl (May 2nd, 1860), the Zionist Organization of Canada, Central Division, invites Jewish youth of Ontario to participate in an Essay Competition designed to encourage study of the life and works of the Father of the Jewish State and an appreciation of their influence on the emergence of the modern State of Israel.

The following rules will apply:

(1) Contestants may submit essays on any phase of the life or works of Dr. Herzl pertaining to the history or aspirations of the Jewish people. Without in any way limiting the choice of topics available to Contestants, the following examples are suggested:
(a) A significant incident in the life of Dr. Theodor Herzl
(b) A significant theme based on excerpts from the Diaries of Theodor Herzl
(c) The first Zionist Congress as Herzl's brainchild.
(d) How the first Zionist Congress came into being.
(e) Herzl's proposed solution of the Jewish question — the Jewish State.
(f) Herzl as "The King of the Jews".
(g) Herzl's audiences with Kings and statesmen in the interest of the creation of the Jewish State.
(h) How the Dreyfus affair changed the course of Herzl's life.
(i) The Uganda proposal —was Herzl prepared to accept a substitute for Palestine?
(j) The Jewish Colonial Trust —The financial instrument of the creation of the Jewish State.
(k) Herzl as a leader of men.
(l) Herzl's influence on followers, such as Wolfsohn, Ussishkin and Weizman.

(2) Sons and daughters of the Executive staff of the Zionist Organization of Canada or of the Judges are ineligible to participate in the Competition.
(3) Essays may be submitted in Hebrew, English or Yiddish.
(4) Essays may be written by hand or typewritten, double spaced, on one side of the paper only.
(5) Contestants will be divided into three categories:
(a) Senior Division—ages 16 to 20 inclusive (suggested length of essay 2500 words)
(b) Intermediate Division—ages 13 to 15 inclusive (suggested length of essay 1250 words)
(c) Junior Division — ages 10 to 12 inclusive (suggested length of essay 500 words)
(6) Essays must be delivered, or forwarded by pre-paid post, addressed to "The Judges of the Herzl Essay Competition," 651 Spadina Avenue, Toronto, in sufficient time to be received by midnight October 17th, 1960. Essays received after that date will not be considered by the Judges.
(7) Sssays must contain no reference to the name or address, nor any other identification of the Contestant, but shall be accompanied by a separate Entry Form to be obtained on application from the office of the ZOC Central Division, 651 Spadina Avenue, Toronto
(8) All Essays will become the sole property of the Zionist Organization of Canada, Central Division, which reserves all rights of publication therein.
(9) Contestants submitting the Essays, which, in the opinion of Judges rank first, second and third in order of merit in each category, will receive the following awards:

Senior Division:
1st Prize—a 1st Prize medal and a choice of (a) a 4-day all-expense paid trip to Montreal to attend the deliberations of the forthcoming National Convention of the Zionist Organisation of Canada (October 29th to November 1st, 1960) or (b) a cash prize of $100.
2nd Prize—a 2nd Prize Medal and a choice of (a) a cash prize of $60.00, or (b) books of Jewish content to the value of $60.
3rd Prize—a 3rd Prize medal and a choice of (a) a cash prize of $40, or (b) books of Jewish content to the value of $40.

Intermediate Division:
1st Prize—a 1st Prize medal and a choice of (a) a cash prize of $50, or (b) books of Jewish content to the value of $50.
2nd Prize—a 2nd Prize medal and a choice of (a) a cash prize of $35 or (b) books of Jewish content to the value of $35.
3rd Prize—a 3rd Prize medal and a choice of (a) a cash prize of $25 or (b) books of Jewish content to the value of $25.

Junior Division:
1st Prize—a 1st Prize medal and a choice of (a) a cash prize of $25, or (b) books of Jewish content to the value of $25.
2nd Prize—a 2nd Prize medal and a choice of (a) a cash prize of $15, or (b) books of Jewish content to the value of $15.
3rd Prize — a 3rd Prize medal and a choice of (a) a cash prize of $10, or (b) books of Jewish content to the value of $10.

(10) The following persons have consented to act as Judges of the competition: Mrs. John Sherman and Messrs Mannie Brown, Julius Hayman, David Newman, Q.C., and M. J. Nurenberger.
(11) Entry Forms and further information may be obtained from the Zionist Organization of Canada, Central Division, 651 Spadina Avenue, Toronto. All inquiries should be directed to Dr. George Liban, Executive Director, and envelopes should be marked "Herzl Essay Competition."

Rabbi Monson To Be Honoured This Tuesday

Rabbi David Monson, spiritual leader of Beth Sholom Synagogue, will be honoured at Maple Leaf Stadium on Tuesday, June 14th, when the Sportsmen's Lodge of B'nai B'rith will present illuminated scrolls to outstanding members of the clergy from the Jewish Protestant and Catholic faiths in recognition of their "giving leadership to the promotion of justice, amity, co-operation and understanding amongst all Canada's peoples."

Presentation of the three awards will be made to Rabbi Monson, Rev. Noble Hatton, minister of Sherbourne United Church and Father David Bauer, former assistant principal of St. Michael's College School, in a special ceremony during the intermission between games when the Toronto Maple Leaf baseball club meets the Havana Sugar Kings in a double-header.

Proceeds of the Sportsmen's Night at the ball park, sponsored by the B'nai B'rith Sportsmen's Lodge, will be distributed to the Hospital for Sick Children, Catholic Youth Organization, Star Santa Claus Fund, Canadian Council for Christians and Jews, among others.

Rabbi Monson founded Beth Sholom Synagogue following service overseas with the Canadian army as a chaplain in World War II. In addition to serving the religious needs of his congregation of more than 1200 families, he is active in a wide variety of public service work.

He is one of the founders of Northwestern General Hospital, of which he is currently secretary.

Rabbi Monson is a member of the Metropolitan Toronto Traffic Safety Council, Playground Committee of York Township, and Greater Toronto Blood Donor Service Committee of the Canadian Red Cross.

He is chaplain of many organizations including the Hebrew Club for the Blind, General Wingate Branch of the Canadian Legion, Herzl Zion Club, B'nai Zion Association, and the Boy Scouts Association of the greater Toronto region.

His tireless efforts in the sale of Israel bonds have won for him a citation from the chief rabbi of Israel.

Recently the B'nai B'rith Youth Organization of Montreal presented Rabbi Monson with an engraved plaque honouring his selfless public service as a distinguished alumnus of A. Z. A.

Benjamin Clodman Named Teacher Of The Year

The Toronto Bureau of Jewish Education has been advised that Mr. Benjamin Clodman, a member of the Faculty of the Associated Hebrew Schools of Toronto, has been named "Teacher of the Year" for all of America. The award will be officially conferred upon him by the American Association for Jewish Education, in Atlantic City on May 29

Mr. Clodman, who is a graduate of the Teachers' Seminary of Grodno, began his teaching career in 1905 at the communal school in Voladovsk, a suburb of Zhitomir. Subsequently he taught in Zhitomir.

In 1925 he joined the staff of the Associated Hebrew Schools of Toronto, where he has been teaching ever since (except for the period 1936—43 when he taught in Ottawa). With a record of 53 years as a Jewish teacher Mr. Clodman is still actively engaged in his profession today.

Mr. Clodman is universally regarded as one of the finest Jewish teachers in Canada. Not only has he excelled in his work in the classroom, but he has contributed many articles on pedagogical questions to various publications including the "Shvilei Hachinuch."

There has been published in Israel, his text book on the teaching of Hebrew, entitled "Safa Brura" — in two volumes: also a book of plays and poems for the classroom.

The Toronto Bureau of Jewish Education has published three booklets by Mr. Clodman for the teaching of conversational Hebrew in Day Schools and Talmud Torahs. In 1953 Mr. Clodman also published in Yiddish a book of memoirs depicting life in the Jewish towns of the old country.

MR. BENJAMIN CLODMAN

O'Keefe Centre Opening In The Fall

One of the most exciting building projects in Toronto is nearing completion at the corner of Front and Yonge Streets. This is the O'Keefe Centre, Toronto's new multi-purpose entertainment centre, presenting the best in show business — musical comedy, revue, opera, symphony, drama, ballet.

The $12,000,000 building, scheduled to open in the Fall of this year, is the result of five years planning and construction. Its policy embraces housing the best of international companies and the finest Canadian attractions. Operating as a non-profit enterprise, it answers Toronto's need for a centre of the arts appropriate to a city of a million and a half people.

O'Keefe Centre has been designed by Toronto architects Earle C. Morgan and Page and Steele in consultation with Eggers and Higgins of New York. Anglin-Norcross are the General Contractors. Through an emphasis on line and colour and an imaginative use of building materials. . . granite, glass and limestone . . . the architects and engineers have contrived to give the structure a grace and lightness completely interpretive of its purpose.

Beyond the wide entrance portals is the main lobby running the width of the building and opening into lounge areas which flank the audtorium on three levels. Dominating the main lounge is the 100-foot mural painted by Canadian artist, R. York Wilson, R.C.A., O.S.A., a panorama of the Seven Lively Arts through the ages.

The audtitorium, housing a 1,000 seat balcony and a 2,200 seat raked main floor, is so designed that no patron is further than 124 feet from the stage. The house can be reduced to 1,100 seats by the drawing of an acoustic curtain in front of the balcony.

Stage floor area is 128 by 60 feet with a 60 by 30 foot proscenium which can be reduced to 36 by 18 feet. Extensive stage receiving area, stage office and service elevator flank the stage on one side; dressing rooms and rehearsal hall on the other.

The building has been constructed to exclude extraneous noises and provide the most favourable acoustic conditions. Sound reinforcement systems are available whenever required. One of the unique features of the auditorium itself is the construction of the theatre side walls consisting of sliding wood panels, which operate on a system of reflection and absorption. Their position controls the quality of sound, through the range of a single human voice to a full orchestra. — chestra pit has space for fifty

A mechanically elevated or musicians. When larger orchestras are required, the pit can be enlarged to accommodate an additional 40 musicians on a level behind the orchestra pit and below the stage. The orchestra pit also can be raised to form a twelve foot extension to the stage itself, or, at auditorium floor level, an extension of the auditorium, seating an extra 83 patrons. For orchestra performances on stage, a specially designed acoustic shell can be lowered into position on stage to project sound into the auditorium.

Backstage facilities provide company offices, a rehearsal hall built to stage scale, eight star dressing rooms and green room adjacent to the stage. Dressing rooms for 100 chorus members are situated immediately above stage level. Change rooms, rehearsal rooms and locker rooms for orchestra members lie below stage level.

Modern adjustable lighting is being installed to service drama, films, concerts, ballet, every type of production . . . opera and television. Stage lighting can be pre-set for as many as ten scenes through automatic control.

Another unique feature of the theatre is its equipment for radio and television broadcasting. Control and announcer rooms have been located in strategic places overlooking both stage and rehearsal areas.

Pages From Canadian Jewish History

SOLOMON SILVERMAN

In his book "Canadian Yesterdays", Edgar A. Collard, Editor-in-Chief of The Montreal Gazette, tells of the perilous ice passage over the St. Lawrence River from Montreal to the South Shore—a route that was taken all too often in spite of its hazards. On April 23, 1855, a party of 35 Montrealers, including one Sholomon Silverman, jeweller, set out led by voyageurs, but was forced to abandon the sleighs, which were too heavy for the ice on that warm day. Danger beset the party, for the ice began to disintegrate into vast fields or blocks. Friends and relatives on the shore were helpless to aid the men and women, who were eventually rescued in canoes and skiffs, launched from Longueil. All recovered, with the exception of one man, who in terror and exhaustion, had a seizure on the ice floes.

A FIGURE FROM ONTARIO

Ojibway-speaking Jack Leve, of Sudbury, Ontario, one of the few remaining fur buyers who deals exclusively in raw wild pelts has lived with Indians, visited isolated trappers who seldom saw another white man, travelled extensively with a priest, and rubbed elbows with celebrated people. The late Jack Miner, of Bird Sanctuary Fame; "Mooseman" Joe Laflamme, of Gogama and Montreal, known for his power over moose and wolves; Archie Belaney, the writer, whose nom-de plume was "Grey Owl" were among his personal friends. Lionel Shapiro, author and journalist, was a nephew. Entering the fur trapping and trading field almost 50 years ago, with horse and sleigh, by dog team and canoe, Jack Leve "got the skins and got them home." In May, 1959, over 200 of his friends from London, New York, Northern Ontario and Quebec, honoured him with an anniversary celebration at Memorial Hall, Sudbury, Ontario.

New Israeli Queen For World Title

Jerusalem, (JCNS). A daughter of a German father and a Yemenite mother, was elected Israel's beauty Queen and candidate for the World title. She is Miss Aliza Our, 20, a Haifa drama student. Runner up was a Jerusalemite, Miss Gila Golen, 20, who during her childhood was kept by her Polish foster-parents in ignorance of her Jewish origin. Third, also aged 20, is Lily Mann of Tel Aviv, a former Jerusalem beauty Queen.

BIRTHS

DEBORAH, first born of Dr. and Mrs. Sol Rabinovich; first grandchild of Kalman Berger and Dr. Yeshayahu Rabinovich.

The Canadian Jewish News extends the most heartful mazeltov to the parents and grandparents, especially to our friend Mr. Kalman Berger. We wish him a lot of naches.

Ceremony At Ner Israel Campus

An impressive ceremony dedicated to the consecration of a new Sefer Torah will take place this Sunday, June 12th, at 2 p.m. at the beautiful campus of our new Yeshiva College Ner Israel. The Yeshiva College, the first and only of its kind in Ontario, has made great progress in the last months and has become an important part of our educational system. — Rabbi Gold is the principal.

Prominent Rabbis and Jewish community leaders will participate in the great religious ceremony. It is expected that hundreds of the most prominent Jewish citizens of our community will take part.

The Sefer Torah was donated by Mr. Bernard Weinberg, Q.C., a friend and supporter of Torah education.

B'nai Zion Association

The season's closing meeting of the B'nai Zion Association will be held as a dinner meeting on Thursday, June 16th at the Zionist Centre, 651 Spadina Ave.

Guest speaker will be Sol D. Granek, vice president, Zionist Organization of Canada.

The following officers for the 1960-61 term will be installed:

Peter Brown, president; Charles Levey, Immediate Past President; Samuel Himel, 1st Vice President; Lazar Lipshitz, 2nd Vice President; Rabbi David Monson, Chaplain; Nathan Harris, Treasurer; Samuel Bromberg, Dues Secretary; Wilfred Joel, Executive Secretary; David Siegel, Warden.

Also: M. Berenbaum, R. Cherner, M. Eichler, J. Donenfield, L. Gelber, A. J. Goldsmith, M. Goldstick, I. Levman, N. K. Hundert, J. P. Katz, S. Kronick, H. Potter, W. Wise.

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CJN REPORTER INTERVIEWS

BY GERALD SWARTZ

VISITS TORONTO

ELANA EDAN, ISRAELI ACTRESS, IN OUR CITY: STARS IN FIVE MILLION DOLLAR MOVIE

The talented and beautiful Israeli actress Miss Elana Eden was in Toronto this past weekend for a personal appearance publicizing the spectacular biblical movie, The Story of Ruth, in which she has the leading role. She plays the part of Ruth, and although she is just 20 years old, shows a deep understanding of and feeling for her role.

Miss Eden was born in Israel and has lived most of her life in Tel Aviv. She is a beautiful woman with the dark black, fine olive skin, flashing eyes and vibrant expression that we seem to associate with all Sabra women. Miss Eden said though, that many Israeli born women are not dark haired and dark skinned, but are more like north and west European and North American women.

Father, A Gardener

Miss Eden's real name is Elana Cooper; but 20th Century Fox changed it to Elana Eden because they felt Cooper was not Jewish enough. Her parents were born in Russian Poland and have lived in Israel forty-five years. Her father is a gardener in Tel Aviv and her brother is the captain of one of Israel's ships.

Elana has been signed to a seven year contract with 20th Century Fox. The 5 million dollar spectacular, The Story of Ruth, is her first movie. She gained much of her experience in acting for the Israeli National Theatre, Habima, portraying many roles on the stage. As for the future she has signed to play in two more pictures, The King Must Die and The Merchant of Venice. After these, she will return to Israel where she has still to serve in the army.

Will Return to Army

Right now she has a year's deferment but she does not want to receive special treatment by the government and will therefore serve. After her three months extensive training course is over she hopes to be able to study for the remainder of time in the army.

The movie industry, she feels, has only just started to make pictures about Israel. There are many stories about Israel and we can expect many films. Miss Eden also feels that the movie industry will flourish in Israel, but feels the Israelis should not be so hesitant about making films in Hebrew. Israel is the land of the Jews. Her films should be made in Hebrew, the language of the Jews.

Likes Philosophy

Acting is Miss Eden's love. She loves the stage and films and wants to become a more talented and able actress than she is. The English language presents her with a future problem. She speaks with an accent, and this definitely limits her choice of roles. She is studying English and hopes to speak it more fluently.

Reading and books occupy her spare time. We spent Sunday afternoon together and during that time her appreciation and knowledge of history, philosophy, and literature were revealed. Reading, says Elana, is the only way to learn a language. A few of the books she took along on this tour were James Joyce's **Ulysses, This is My God,** by Herman Wouk, and the revealing novel on American foreign policy, **The Ugly American.**

Weighs 107 Pounds

"The Story of Ruth" is a large scale production in colour and cinemascope and as one knows from reading the book of Ruth is very lovely and moving. The real beauty of the story is the relationship between Ruth, the Moalite, played by Elana and her mother-in-law Naomi, played by the veteran character actress Peggy Wood. Miss Eden loved playing Ruth and felt that as a Jewess she could put deep feeling and expression into her part.

This petite (five foot two, 107 lbs.) actress is also one of those blessed with superb taste in clothes. She chooses her entire wardrobe and prefers simple clothes with clean unbroken lines over more fancy and elegant items. At the press conference held for her on last Friday, she looked radiant in a black open-necked dress, white shoes and a white scarf tied loosely at the neck. Miss Eden has a helpful beauty hint to pass on to the ladies which will enable them to stay slim and remain healthy. Eat lots of fresh fruits and vegetables. You will find yourself with no weight problem and eating wholesome, enjoyable meals.

In this, her first visit to Canada, Miss Eden ventured few opinions about our country, truthfully stating that she had not the opportunity to find out much about it. She did however point up some of the falsity and artificiality which exists in the movie profession.

Doesn't Wear Furs

When asked where she bought her furs by a reporter for a woman's magazine, she replied, "What furs?" and then she asked why she needed them. She felt she had no need for them. "There is more in life than glamour; glamour is only on the surface and is not a lasting quality. I am not a glamour girl and don't want to be. I am an actress and before I am an actress I am a human being and a woman." And to that I will add, a charming and beautiful woman.

Above all, wherever she goes and whatever she does, she carries the name of Israel and tries her utmost to live up to that name.

ELANA EDEN

All Facts About Aliyah From Canada

(BY OUR REPORTER)

The ever increasing number of Olim from Western countries and the growing demand for comprehensive absorption plans prompted the Jewish agency in Israel to prepare a ready number of resettling opportunities immediately available for prospective immigrants. These include vacancies with the Israeli industry for technical and skilled personnel, business opportunities for men with commercial background and offers of partnerships in established co-operative enterprises, all checked and confirmed by economic agencies. Mr. Moshe Yakit of the Absorption Department told the Canadian Jewish News.

During a visit to our office, Mr. Yakir stated:

A list of 200 such opportunities has been compiled, so that the prospective immigrant can discuss the plans for his future in Israel with officials from Jerusalem now present in this ccuntry to the minutest detail. The assumption being that a man intending to settle in Israel has at his disposal at least $5,000 and by virtue of his profession, trade, commercial abilities, and pioneering spirit qualifies for these ventures.

Loans From Agency Funds

Extensive financial help will be forthcoming from the Jewish Agency in form of loans up to 65% of the investment value repayable within a period varying from 2 years to 11 years, chargeable with low interest under reasonable securities.

Housing forms an integral part of the scheme and each proposal includes an apartment of no less than three rooms; the apartments have to be purchased, whilst shops, workshops etc., are acquired on a rental basis.

The apartment costs on the average, Israeli pounds 10,000-12,000 ($5,000-$6,000), with a down payment of 30% prior to taking over, and is succeded by monthly mortgage payments of 50-60 Israeli pounds.

Plans for Artisans

Workshops are invariably leased and cannot be bought; the sizes of workshops are 440 square feet or 900 square feet, the monthly fee ranging from IL.O.1 to IL O.2 (5c-10c) per square foot, on top of which a security amounting to one year's rent is required. The workshops are intended for rario repairs, electricians shop, plumbers, carpenters, etc.

Further information is available at the offices of Economic Department of the Jewish Agency, 651 Spadina Avenue, Toronto, Ont., and the Aliyah Department 2025 University Street, Montreal, Quebec, or through a personal call to Mr. David Porter WA 2-2153, Toronto and Mr. Alan Rose, VI 4 2831, Montreal.

Community Calendar

FRIDAY, JUNE 10th, 1960

12.00 Noon — New Mount Sinai Hospital Executive Meeting; New Mt. Sinai Hospital, 550 University Ave.

SATURDAY, JUNE 11th, 1960

7.30 p.m. - Ilana Chapter — Hadassah Cocktail Party; Home of Mrs. M. Koffler, 23 Beechwood.

8.00 p.m. - Northwood Golf and Country Club Opening Dance; Northwood Golf and Country Club.

SUNDAY, JUNE 12th, 1960

6.30 p.m. - Jewish Home for the Aged, Men's Service Group Annual Dinner Meeting, J.H.F. A., 3560 Bathurst St.

7.00 p.m. - Clanton Park Synagogue, Jt. Installation of Sisterhood and Synagogue; Clanton Park Synagogue, Clanton and Lowsmoor.

MONDAY, JUNE 13th, 1960

12.15 p.m. - United Jewish Welfare Fund, Social Planning Committee; Board Rooms A & B, 150 Beverley St.

8.15 p.m. - Y.M.H.A. Arts Council Meeting; Y.M.H.A. 750 Spadina Ave.

TUESDAY, JUNE 14th, 1960

9.30 a.m. - Jewish Family and Child Service, Family Service Department; Board Rooms A & B, 150 Beverley St.

12.15 p.m. - United Jewish Welfare Fund Agency Relationships With Community Funds; Board Rooms A & B, 150 Beverley St.

WEDNESDAY, JUNE 15, 1960

10.30 a.m. - New Mt. Sinai Hospital - Women's Aux., Ball Committee Meeting; New Mt. Sinai Hospital, 550 University Ave.

12.15 p.m. Jewish Immigrant Aid Services, Case Committee Meeting; Board Room C, 150 Beverley St.

6.00 p.m. - Associated Hebrew Schools Annual Dinner and Installation; Associated Heb. Schools, 3630 Bathurst St.

8.00 p.m. - Ont. Chapt. - B'nai B'rith Cocktail Party and Dance - Adath Israel, 37 Southborne Ave.

8.30 p.m. - Zionist Organization Regional Executive; Zionist Building, 651 Spadina Ave.

Canadian Panorama

BY MORDECAI HIRSHENSON

MATENKO PASSES

Isaac Matenko, old time idealist, veteran guide and mentor of the Peretz School and spokeman for its ideology, is dead at 86.

Yitz' chak Matenko came from White Russia to Toronto in the first decade of this century with his younger half-brother Paul Frumhartz (who pre-deceased him a year or two ago.) In those days of keenly felt Jewish "isms" he was a Territorialist by persuasion. By his commitment he was also a secularist (i.e. he believed in a non-religious and non-ritualistic way of life), had a firm conviction that the Jews were a national and cultural group and that the most effective means for perpetuating them as an entity was the Yiddish language and culture. Above all he had an abiding faith in the **Folksmentsh** i.e. the Jewish common man, as the true bearer of his people's fate. In his economic tenets he was a Socialist. He might be called a Galut—or as he would pronounce it—a Golus Nationalist, following the schools of Dubnov and Zhitlovsky.

In 1911 along with groups of Labour Zionists, Socialists and other sections of what was then the "Left Wing" of the Yiddishe Gass he helped organize the National Radical School on Richmond Street which later moved to 194 Beverley Street (next door to the former Institute for the Blind). This along with its counterparts in Winnipeg and Montreal were the first such schools in North America, schools which purported to give a new interpretation of not Judaism but "Jewishness."

This united front of radical groups—set up for educational purposes did not survive very long. The Labour Zionists broke off in 1918 to form their own Farband Shule later on. After this the National Radical school was known as the Peretz School and came under the wing of the Workmen's Circle. At one time it had far-flung branches in what were then the remote areas of Earlscourt and the Junction.

Itz'chok Matenko was at first a part-time teacher coming to give classes after a hard day's work in the factory. A few years ago on his eightieth birthday he was honoured by his former pupils; the list of his alumni comprised an outstanding number of Jewish personalities in the communal, academic and professional field who owe some part of their communal inspiration to Matenko's instruction. Their ideologies covered the whole spectrum of Jewish interest and they included: Dr. Samuel B. Hurwich, Labor Zionist leader, Bertram Gold and Herbert Goldstein (social workers in the USA), Dr. Samuel Strauss and Dr. I. Tepperman, Mrs. Bora Laskin, the late Dora Wilensky, Harry Wolfsen Israeli and Canadian economist, dancer Saydie Gerard, Shulamith Rhinewine, and many others.

Only a few weeks before his death some reminiscences about him appeared in the Vochenblatt (a paper whose views he reviled.) A former colleague now living in New York had interviewed him. He was ill and regretted being unable to write his memoirs because of ill-health and also because several boxes filled with his accumulated documents and data had been fed to the furnace by a careless caretaker.

He leaves two sons Abraham and Percy (Pesach) the latter a professor of German literature at Columbia University and a daughter Sue (Mrs. Norman Levy) of Toronto.

Matenko attended the first Canadian Jewish Congress sessions in Montreal in March 1919 as member of the Labour Bloc.

GARTNER GONE

Emil Gartner, who died in an automobile accident the other week at the age of 46, was a personality known to all circles in Jewish Toronto whether musical or not. Though he had only lived in Toronto a little more than two decades, having fled the Nazis in Vienna in 1938, he was some of the city's well known Jewish personalities. Many who opposed and deplored his political associations admired his talent as a choral conductor.

When the Jewish Folk Choir disintegrated a few years ago as a result of the political disenchantment in and around the UJPO, Gartner acted for the York Community Choir and at the time of his death he was choir leader and musical director of the Beth Sholom Synagogue

3,000 JEWS TO CANADA LAST YEAR

3,395 Jewish immigrants came to Canada in the year 1959. Of these their last country of permanent residence can be tabulated as follows:

Israel	1,415
United States	709
United Kingdom	261
Poland	245
Morocco	118
Hungary	100
France	83
Egypt	48
Turkey	46

Smaller numbers —from one to 30—came from a wide variety of countries ranging from Algeria and Australia to Nyasaland and Sweden.

TORONTO WOMEN TO BASEL

Two Torontonians are travelling to Switzerland to attend the conference of the International Council of Jewish Women which takes place in Basel at the end of this month —Mrs. Julia Schultz, executive director of the National Council of Jewish Women in Canada, and Lucille (Mrs. Harold) Lorie, a past president of the same organization.

The World President of the International Council is a Canadian, Toni (Mrs. Benjamin) Robinson of Montreal.

Cdn Jewish News 10-6-60
Doc, RLD Vanc

THE NATIVE RETURNS

Abe Arnold, who has been editor of the Vancouver Community Council's Jewish Western Jewish Bulletin, has been named director of publicity for the Montreal Federation of Jewish Communal Services and its UJA campaign. This move back east (he is a native of Montreal) comes after eleven years experience as editor and publisher, general journalist, and radio commentator on the West Coast where he has also done some research on British Columbia Jewish history. He was previously English-language editor of the Canadian Jewish Weekly (Vochenblatt) in Toronto.

The Jewish Community

Is Cordially Invited to Participate en masse in

The Consecration Ceremony Of A

NEW SEFER TORAH

Presented to the Ner Israel Yeshiva College of Toronto

The Ceremony will take place this coming Sunday, June 12, at 2 p.m., at the campus of the Yeshiva College, 625 Finch Ave. W.

THE NEW SEFER TORAH WAS PRESENTED BY BERNARD WEINBERG, Q.C., IN MEMORY OF HIS PARENTS.

Every Torah-true Jew and friend of Yeshiva education is urged to attend.

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THE THEATRE OF BLOOD

By Jacob Schneid

JACOB SCHNEID

The author is a 13 year old Israeli boy. He published already 2 books.

Here in the Colosseum! For many centuries it had been Rome's companion. As midgets we are facing this tremendous building, which is now a ruin. Yet, I can imagine how it looked during its days of glory, how majestic it must have been then, all made of beautiful stones, decorated with statues placed in its upper niches. There must certainly have been statues of distinguished Roman Emperors. To this day, we see Dorian Ionian and Corynthian columns in rows at the external wall of the Colosseum. In my imagination I can see the golden decorations adorning the royal balconies, the proud matrons and the patricians occupying the best seats from which they could see the exciting shows.

I can see the building in its days of glory, being a noisy center of Roman life.

Despite the defects caused by time, it is still referred to by the Italians and Tourists as "the symbol of Rome" —and I wonder: the symbol of Rome? What kind of a symbol is this? Is it not at this place that Roman masses used to enjoy the heart-rending cries of a wounded gladiator, when a savage beast was breathing over him, and tearing open the flesh of his breast with its huge claws, gulping his blood? Here the gentle ladies used to clasp their hands in applause to the courageous fighter who vanquished his adversary — to the cold-blooded murder of man by his fellow-man. More than once, an enraged steer would burst into the arena, and tear the flesh of its helpless victims with terrible horns, while the laughter of the masses and their excited jubilations would render the sighs and sobs of the perishing inaudible.

Here, inside the place where I am now standing, the lives of human beings would be sealed through one move of the Emperor's finger.

What is happening to me ? Am I hallucinating?

This is my second fight. I have been sent to it, after having vanquished my adversary in the first battle, who was a short and skinny fellow from Asia Minor. Like myself, he is one of the thousands of captives streaming into the prisoners' pool established by Rome in order to supply workers and fighters for the Colosseum with its horrible fights.

At the present duel, my opponent is a man from Gallia — as his entire appearance testifies.

When we were filing today, during the gladiators' march, before the Emperor's box, and when we spoke to him: Greetings, o' Emperor, those ready for death salute you" —I saw my new opponent in the row in front of me, the youg handsome Gallian, about twenty years old, his body fresh and massive, almost resembling a big child, but with wide shoulders, and his sword placed in a metal belt.

His black curls fell on his forehead and concealed him, but did not hide his sad eyes. I loved him. His lowered head told me about his sad thoughts. I saw a tear falling from his eye ,a large and clear one reminding me of all the sadness in the world. It reminded me of my beloved ones, of my mother Judith, my fathter Joseph ben Neria and my brother Hanan ben Joseph. Only God knows where all my dear ones are, or where they found their martyr-death. He is thinking about his ruined Gallia, about his house that went up in smoke as did my own house, destroyed by the troops of Titus when he conquered the city of Jerusalem, O, my home, my home, my ruined and desolate city. I greet you, my country Judea now wrapped in flames.

The Gallian took his position and drew his sword from its sheath. "If men were abstaining from battles" —I reflected, "if men could just smile at each other and say to each other; we are friends — the world would have looked differently. Yes, if men only knew other ways of play . . ."

How long the battle lasted—I do not know. All throughout it, I fought like a lunatic, as if going through a long and exhausting nightmare, through a heavy crisis which must be overcome.

Therefore I do not know how it happened, but at the end of the battle the young fellow from Gallia, whom I had liked so much, was lying on the cold sand of the Colosseum. (At other spots, there were pools of dried blood, from lifeless victims. The afternoon-sun threw its cold shine on that blood.)

He lay and could not stand up. His sword was lying there as a worthless toy, at some distance from him, and I was standing high, high above him. I was standing and he was lying, humiliated and vanquished and I was the victor, the happy winner.

Since protocol requires me to live up to its rules, I put my foot, bare and naked, on the flesh of the Gallian's waist. I am the victor, the humiliator —I who love him, who share his fate. In but few instants, I shall have to stick my sword into his body.

My foot is on his breast, I feel his young heart beating, the heart only now awakened to live, alert to absorb, to be happy and lo—the heart broken by foreign powers. Very soon, it will be silenced forever, for no wrong done.

I count the heart-beats, and I feel the warmth of the soul, the human soul, and a bitter cry fills my heart: O, my happy brother!

My look aimlessly wanders around the entire theatre, without resting at any spot. A meaningless, frightened look. Suddenly, it meets the look of the Gallian at my feet. I am confronted with the look of the loving person, the man who wants to love, who is loved. His eyes tell me about the yearning to live, to exist. "Let me live, let me love, let go of me, for I love life as you do."

Yet, only my heart absorbs the looks and the voices of the heart. It is only I who can see his look, only I who can hear these unspoken words, only I who converses with the man.

—Death! — shout the masses on the seats.

—He is worth it! —angrily exclaims the multitude of plebeians who enragedly raise from their seats and swing their thumbs downward, as a token of death. Many of them wave red kerchiefs, many fists are clinched in the air. Fire-spitting looks accompany them.

—Let him have what is due to him! — exclaims the yelling multitude.

The better places are occupied by nobility, the rich patricians of Rome. On cushioned seats and gold-plated chairs they are sitting, with hosts of servants and waiters serving them, honorable Senators with white togas, landowners from Rome and vicinity — and there-on the best seat the Great Emperor is sitting, his entire box cushioned and adorned with purple and gold, filled with soldiers and servants.

The matrons are occupying their own boxes, around the Emperor, and they are smiling, laughing and having a merry time. They burst in exclamations of jubilation and joy. All thes can wait. They wait for the people to complete its storm of shouting and exclaiming, and then their turn will come to speak up and say their word.

"Perhaps salvation will come from them" — I sadly reflect, but also with some hope. It is true, the masses filling the theatre are filling the air with their bloodthirsty cries, but my eyes are to the royal seats and my heart asks: "Perhaps you will pity him? Perhaps will you give him life and hope?"

—Death! —my pleading and sad thoughts are interrupted by the herald.

The Emperor directs his thumb downwards, the matrons wave their red, perfumed kerchiefs. The senators from their seats join the multitude by cries of detesting, and the Roman patricians boil with rage.

The announcer blows his trumpet once and twice from his stand and announces again: "DEATH ! ! !"

—Let's get out of here! Come on! How can we still be here! Let us get out of this detestable place — I shout at my parents and draw them away.

Daddy touches my forehead, and asks me with a pale face: —Jackie, why are you all covered with cold sweat?

I Remember When . . .

BY RUTHIE

We've often heard the phrase, "history repeats itself". Nowhere is this more evident than between mother and daughter.

I remember when, at the tender age of six, mama decided I should take piano lessons. Although the phonograph was an established commodity and radio was already beyond the stage of infancy, the era of piano playing was still at its height.

Remember when groups gathered around the piano singing "China Town", "Roses of Piccardy", "Yes, We Have No Bananas", "Dardanella Blues"?

Mama, though, was in ecstasy when she heard a rendition of "My Yiddish Mama" and "Eli, Eli". It was her desire to hee her Rochele at the piano,—the center of attention. **Naches zu derlebenl.**

It was not that simple, however. First of all, we didn't have a piano. To buy one was beyond papa's expectations. Furthermore, he considered it **nahrish.**

But mama wasn't the type whose ideas one could easily squelch. When she made up her mind, **fire and water** couldn't change it.

Finally a great-aunt passed away. Amongst **Tante** Bluhme's possessions was a piano. You remember the kind, — dark mahogany, bulky, curliqued legs, a lion's face carved on either end, yellow keys, squeaky pedals. But to mama it was the most beautiful piece of furniture.

Tante Bluhme's children, however, considered it an eyesore. Since none of them wanted it, they offered it to mama. She, on the other hand; couldn't get it home fast enough. Now her **nachesel** could learn to play all the tunes she hummed. Moreover, maybe the family was harboring another Paderewski? Who knew?

Of course, I did not object to taking lessons—at first. All children are eager to pound upon the keys. At least, that's what they usually do—pound. I was just as excited as mama—at the prospect of my first piano lesson. The music teacher around the corner was engaged for this purpose. All he had to recommend him was the fact that he played the "Hatikvah" at every Masonic meeting.

After four lessons, I was thoroughly disillusioned. Who wanted to practise scales? Who needed finger exercises? How could I tell the difference between treble and bass notes?

My practise period was set right after school. from three-thirty to four-thirty. Thus, mama reasoned, I could be finished with this chore and still have time to play outdoors before supper and homework. I, on the other hand, had other ideas. Why couldn't I have some fun first? It was no use. Under duress, I submitted to mama's tough schedule.

I quickly learned the tricks in practising via the grapevine. The first thing I tried to play was "Chop-sticks". All the kids knew that one and I wasn't going to be different. I did not reckon, though, with mama's determination. No sooner did I play the first bar then—bang went a wooden hanger on my knuckles.

"Practise scales or **du vest hubben zu gedenken** — you'll remember me for the rest of your life!"

Frustrated, I then turned the clock on the mantel forward fifteen minutes. That was no help either. Mama went by the kitchen clock.

Then I wanted a glass of water. Then I had to go to the bathroom. Then the noise of the kids outside disturbed me. Then I became hungry.

God forbid, if I struck the wrong key. Though mama couldn't read a note of music, she had a good ear. I had to play it correctly five times more. Papa finally saved me from slow torture by exclaiming, **"Genug shoin hocken hultz."**

Today, after some thirty-odd years, things aren't so different. True, the setting is slightly changed. Instead of the old-fashioned upright, a beautiful, toasted mahogany, baby grand takes the place of honor in the living room. But, sad to relate, the circumstances are similar.

Last year I felt that ten-year-old Judy was ready for piano lessons. She was well-adjusted in school. Most of her friends had a hobby and I felt that she, too, required a cultural outlet.

What is more natural than to turn to music? The piano was waiting.

Judy, however, was ahead of me. As I've already said, I took four lessons before I rebelled. She protested before the first one. None of her friends played the piano. Her interest lay in the drums or the **halil,** an Israeli fife.

I remained adamant. The piano it would be.

"But, sweetie", I cajoled, "the piano is the basic instrument."

"I'd rather take poison", was the response.

"All right", I flared back. "No piano—no camp!"

"Aw, gee!"

Suffice it to say, Judy was auditioned at the conservatory. The verdict? Talent, yes. Aptitude, none. I was advised to leave her alone till there was more desire on her part.

Very often I wonder why I can't accomplish anything and get results as my mother had.

(Copyright 1960, The Canadian Jewish News)

Recipe of the Week

BLUEBERRY PIE

Pastry for 2-crust, 9 inch pie
4 cups blueberries
1 tablespoon lemon juice, fresh, frozen or canned
⅔ cup sugar
3 tablespoons cornstarch
Dash nutmeg
⅓ cup heavy cream
½ teaspoon grated lemon rind
1 tablespoon butter or margarine.

Preheat oven to 425 degrees F. Line 9-inch pie plate with pastry. Roll out top crust, and make vents in center.

Make blueberry filling: Wash and drain berries; remove stems. Toss berries with lemon juice; put in pie shell. Thoroughly combine sugar, cornstarch, and nutmeg; stir in cream and lemon rind. Pour over berries in pie shell. Dot top with butter or margarine.

Place top crust over blueberry filling; trim if necessary; fold edge of top crust under bottom crust, to make a tight seal; flute edge. Bake 40 minutes. Serve slightly warm. Makes 6 to 8 servings.

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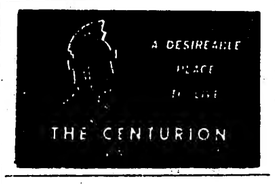

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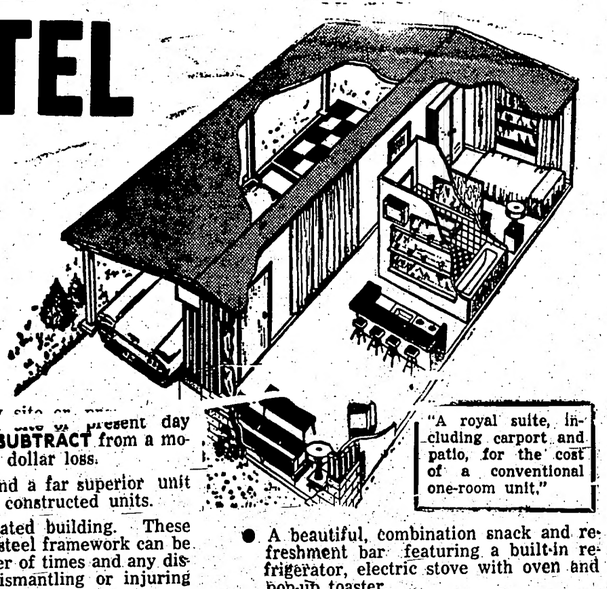
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CHILDREN'S CORNER by Deborah

— Keep Smiling —

WARNING

"If your wife wants to learn to drive the car, don't stand in her way!"

* * * *

TATTLETALE

Mr. Cohen opened an account for his wife at the bank. Several weeks later the cashier asked M. Cohen to inform her that she was ovedrawn.

Cohen told his wife the news ,and the following morning she handed her husband a letter to deliver to the cashier.

The cashier opened the letter, grimaced, and handed it back to the wondering husband. It was a large sheet of paper, on which was written in block letters the one word. "TATTLETALE."

* * * *

STRETCHING THE TRUTH

FATHER: "And there, my son, I've told you the story of your daddy and the Great World War."

SON: "Yes, daddy, but what did they need all the other soldiers for?"

* * * *

SOME NERVE

Doctor: "Your husband must have absolute rest and quiet. Here are some sleeping tablets."

Patient's Wife: "When must I give them to him?"

Doctor: "They're for you."

Our Quiz

QUESTIONS:

1. What was the name of the second woman mentioned in the Bible?
2. Who asked, "How long halt ye between two opinions"?
3. Who asked, "Am I my brother's keeper"?
4. Whose price is far above rubies?
5. Who was King Solomon's mother?

ANSWERS:

1. Adah, wife of Lemek. Genesis 4:19.
2. The prophet Elijah I Kings 18:21.
3. Cain. Genesis 4:?.
4. The woman of valor. Proverbs 31:10.
5. Bathsheba. II Samuel 12:24

(From Jewish Question and Answer Book by Wm. R. Blumentnal)

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TORONTO ORBIT

BY

BERNICE DYMENT

The Talk of Our Town: Names in the news . . . Brotherhood takes to the great outdoors . . . Historical Society Garden Fete . . . Holy Blossom Dedication . . .

THREE NAMES IN THE NEWS

New honors have been recently accorded to three outstanding Toronto leaders — Rabbi Walter S. Wurzburger, Dr. Murray Ross and Mr. Benjamin Clodman.

Rabbi Wurzburger of Shaarei Shomayim Congregation has been named chairman of the National Convention of the Rabbinical Council of America —a four-day event which is being held in Canada this year for the first time. Rabbi Wurzburger's appointment is also the first to this high office, for a resident of Canada. More than 350 spiritual leaders from all parts of the country will attend the convention at Ste. Agathe, Que.

Dr. Murray Ross, President of Toronto's newest institution of higher learning—York University, was guest speaker at the closing Hadassah Luncheon of this season. On this occasion, Dr. Ross, a leading educator and a man of great liberal convictions, was presented with a Youth Aliyah Scholarship, to be given in his name, to a Youth Aliyah child in Israel.

Also in the field of education, a veteran Toronto Hebrew teacher Mr. Benjamin Clodman of the Bathurst St. Associated Hebrew Schools has become the first Canadian to be named "Teacher of the Year," by the American Association for Jewish Education. Mr. Clodman was the unanimous choice of top North American educators at their annual meeting in Atlantic City N. J.

Mr. Clodman, affectionately called the Jewish "Mr. Chips", has taught Hebrew longer than any person in Toronto — 55 years to date, and has numbered among his pupils, many of the senior leaders of our community.

Mr. Clodman is the author of three text books prescribed from Montreal to Los Angeles, as well as three teaching guide-books on conversational Hebrew, and a number of short stories.

Says Benjamin Clodman of his veteran career, "Teaching is what I like to do, and what I can do best in life, and I hope I can continue to the end of my days."

We hope he may be spared many many more years to imbue yet another generation with his love and understanding of our cultural heritage.

BROTHERHOOD ON A NEW COURSE

On Thursday, June 16th, members of 5 Temple Brotherhoods will join together at St. Andrews Golf and Country Club for their annual Spring get together. Represented are the brotherhoods of Temple Sinai, Holy Blossom, Temple Anshe Sholom of Hamilton, and the newest Reform Congregation in Canada recently established in Windsor.

While no guarantees are offered in the way of "a hole in one" for every Brother, the weather at least has been underwritten by the U.A.H.C. (Union of American Hebrew Congregations). It positively will NOT rain, the committee assures one and all—so take to the fairways, Brethren!

HISTORICAL SOCIETY MAKES HISTORY

One of the least publicized of Toronto's cultural groups is the Toronto Jewish Historical Society. It has pursued its course through Jewish history for some 15 years now, dedicated to the highest principles of scholarship, and research.

Papers on various phases of history are prepared and read by the memebrs at their monthly meetings — prepared and researched with scientific diligence by busy men in many fields of endeavour — doctors, lawyers, dentists, teachers, businessmen.

In recent years, wives of members have been permitted to attend meetings, although to date no woman has delivered a paper to the Society.

On June 5th, the Society celebrated its first purely social event — a garden party at the home of Dr. and Mrs. Levic Jessel. But here too, food for the mind was not neglected. Along with a troupe of folk dancers frolicking on the green, Israeli style, the program included readings from the Bible by the noted Toronto actor Maurice Evans (not the Broadway Evans), and a film on recent archaeological diggings in Israel.

Don't say there isn't something for everyybody in this great city of ours! For them as likes Lollobrigida, and them as likes archaeology —Toronto has it all! And all on the same Sunday afternoon, at that.

HOLY BLOSSOM DEDICATION

A long awaited event — the dedication and opening of the new Children's Chapel, Religious School, and Congregational Hall at Holy Blossom proved well worth the wait.

The Service of Dedication took place on June 5th, and was graced by the presence of His Honour, The Lieutenant-Governor, J. Keller Mackay along with representatives and dignitaries from all walks of life in the community.

Following the service, and the special opening ceremonies, tours were available for all those present to inspect the splendid new Congregational Hall and the new educational quarters which are unequalled anywhere on the continent. The afternoon culminated in a Reception and afternoon tea served in the new hall.

One of the most moving moments of the service was the participation of the Youth Choirs, their sweet voices raised in songs of thanksgiving. Holy Blossom Temple, long in the forefront of Reform Congregations in North America will be enabled through its expanded educational facilities to add new lustre to its record of achievement.

TORONTONIAN ELECTED

At the 31st Annual Convention of the National Federation of Jewish Men's Clubs Inc. at the Concord Hotel, of Kiamesha Lake, N. Y., there were over 1000 people attending, comprising all the Men's Clubs of the Conservative Synagogue movement, in the United States and Canada.

Of interest to Toronto, was the election of Mr. Harry Lewis, Past President of the Beth Tzedec Men's Club to one of the offices of Vice President of the National Federation of Jewish Men's Club Inc.

Mr. Harry Lewis is present, the President of the Great Lakes Region, of the National Federation of Jewish Men's Clubs, comprising the Ohio and Michigan States, and Province of Ontario.

The following from Toronto were elected to the Board of Directors of the National Federation of Jewish Men's Clubs, Inc.

Mr. Lou Soupcoff, presently President of the Beth Sholom Synagogue, and a former Past President of the Beth Sholom Brotherhood.

Mr. Irving Wintrob, presently Gabbai of the Beth Tzedec Congregation and a former Past President of the Beth Tzedec Men's Club.

Mr. Morris Spelfogel, of Boston, Mass., was elected President of the National Federation of Jewish Men's Clubs Inc.

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A Rabbi With A Guitar

Rabbi Shlomo Carlebach In Toronto

By Eliyahu Bar-Chama

The news came on Erev Shabbat. Members of Bnei Akiva, the Religious Zionist Youth organization, started rushing the good news to all the synagogues. Rabbi Shlomo Carlebach was coming to Toronto for Shabbat.

Now you probably know who Reb Shlomo is. But when people read the note on the bulletin boards, they did not know exactly who Reb Shlomo was. Some know his records of Jewish songs. Reb Shlomo Carlebach represents authentic Jewish singing, heart touching tunes that come from the Jewish heart, a heart full of emotions and feelings. The picture of the young Rabbi playing his guitar did not mean much. There was something extraordinary in the sight of a bearded Rabbi playing a guitar. In Reb Shlomo's case, it is even more than his voice. It is the harmony of his voice and guitar. It is the combination and unison of heart, voice and strings.

For Bnei Akiva it was a wonderful change to have Reb Shlomo with them for Shabbat.

That Shabbat afternoon all members of Shaarei Tefillah were pleasantly surprised. They had never seen so many children coming on Shabbat afternoon to the synagogue. There were the Bnei Akiva members of the Sharei Tefillah and of Clanton Park. More than 80 Bnei Akiva'niks and about thirty guests filled the hall for the regular activities, but you could see them looking at the door every second and their eyes were asking: "when is he coming?"

Suddenly, they saw him. At the first minute there was a complete silence, but soon they burst into singing to welcome their guest. From that moment on Reb Shlomo took over and led the youngsters in singing. The time passed, but no one even felt it.

Morzei Shabbat turned out to be one of the most exciting ones. The hall of Shaarei Tefillah was crowded. Over three hundred people assembled to listen to Reb Shlomo. The enthusiasm was complete! The audience was filled with emotions and almost forgot themselves. You could see people nodding their heads to each other as if they were saying "terrific, tremendous." It was an experience that they had never had before, and certainly something to be remembered.

At one o'clock in the morning, the official part was over. Then, old and young joined the circles and the dancing went on until 2 o'clock in the morning.

It was one of the most wonderful Jewish Youth Shabbatts that Toronto had experienced this year. Bnei Akiva may proudly take credit for having given Toronto Shlomo Carlebach.

A special thank you must go to Rabbi W. Herskowitz and Shaarei Tefillah Congregation, for their kind hospitality which enabled our community to have the pleasure and experience of participating in this concert.

Irving L. Atin Elected President Of The Beth David Congregation

Irving L. Atin of Timberlaine Court, was elected president of Beth David Congregation, Yeomans Road, Downsview for 1960-1961.

Mr. Atin, one of the founders of Beth David when it was organized five years ago, has served for the past two years on the Synagogue executive committee as Ritual Chairman. He was the recipient in 1959 of the Star of David Award for meritorious service to the Synagogue.

At the Annual election meeting, Mr. Cecil Foreht, retiring President, traced the growth of the Synagogue since its modest inception. The Congregation held initial religious services in private homes, progressed to temporary quarters on Bathurst Street, and last year completed the first stage of its building program with the construction of a beautiful assembly hall, chapel and class rooms on Yeomans Road, Downsview.

Today, Beth David serves as a Conservative religious centre for over three hundred Jewish families in North York, conducts Hebrew educational classes for over four hundred children and provides services and facilities for numerous communal needs.

Rabbi Albert Pappenheim is the spiritual leader of Beth David assisted by Cantor David Greengarten.

Mr. Cecil Foreht informed the membership of the decision by the Board of Governors to commence with the final stage of the one-half million dollar building program, with the construction of the permanent sanctuary and additional classrooms. Mr. Atin, president elect will lead the Congregation through this stage of its development.

Other members elected to the Synagogue executive committee were, Irwin Hoffman—Vice President; Joseph Feldt—Secretary; Saul Mintz—Treasurer; Bernard Weinstein —Ritual Chairman; and Arnold Selwyn—Religious School Chairman.

Elected to the Board of Governors were:

Bernard Atin, Harold Cohen, Jack Chisvin, Louis Freedman Jack Marmer, Myer Shelson, Fred Tittle, Arthur Rose, Julius Wise, Ben Winters, Jacob Adler, Mel Katzman, Harry Polson.

In Our Town And Elsewhere

CANADIANS AT HEBREW UNIVERSITY

Recent visitors to the Hebrew University, Jerusalem Israel, included Mr. Lawrence M. Lande, President of the Montreal Chapter of the Canadian Friends of the Hebrew University, and Mrs. Lande; Mr. and Mrs. Michael K. Rohrlick, Mr. and Mrs. Lazar Margulies, Dr. and Mrs. L. J. Sheps and Mr. and Mrs. S. S. Albert, all of Montreal; Mr. and Mrs. Morry Wingold, of Toronto.

GRADUATION HONORS PIONEER FOUNDERS

The Graduation ceremonies of the Associated Hebrew Schools to be held on June 15th, will include a presentation of portraits of the ten founding fathers of the schools. Along with the portraits, the life story of each of the pioneers will be read by one of our leading Jewish actors.

Portraits will be unveiled of the following Jewish leaders, all now deceased: Henry Greisman, Moses Gelber, Moses Oelbaum, Samuel Harris, Louis Levinsky, Nathan Smith, Elias Pullan, Jacob Andrews, Rabbi Jacob Gordon, and Isaac Brody.

BETH EMETH CEREMONY

The Beth Emeth Synagogue received the Holy Scroll of the Torah at recent ceremonies which included a parade of 400 children led by Boy Scouts and a 40-piece band.

COMMUNITY LEADER PASSES

The Jewish communities of St. Catharines and Toronto mourn the passing of Joseph Stein in Toronto on Wednesday, June 1st.

The late Mr. Stein emigrated to London, England from Witebsk, Rusisa in 1902, and became prominent in London Jewish theatrical circles. He came to Toronto in 1906, and became active in both the trade union movement and the Peretz School, being one of the founders of the Schule, and first President of the Amalgamated Union.

He founded dramatic clubs in Montreal, Toronto, Hamilton and later in St. Catharines where he lived for some 30 years. He founded the first Jewish Library in St. Catharines, and was on the building committee of the B'Nai Israel Synagogue, St. Catharines.

Mr. Stein is survived by his wife, Ida, one daughter Bernice, and two grandchildren.

ADATH ISRAEL INSTALLED OFFICERS

The installation of officers of the Adath Israel sisterhood took place, yesterday, Thursday June 9th, in the Alex Tobias banquet hall of the Adath Israel synagogue. The theme of the installation was "The Horn Of Plenty." Rabbi Erwin Schild installed the following:

President: Mrs. Joseph Grossman; Vice Presidents: Mrs. Robert Kay, Mrs. Jack Madonik, Mrs. Samuel Taft; Rec. Sect., Mrs. Harry Solomon; Corresponding Secretary; Miss Gertrude Wainberg; Financial Secretary: Mrs. David Silverman; Treasurer: Mrs. Harry Gordon; Nominating Chairman: Mrs. Sidney Silverman; C. E. A. C. Co-ordinator: Mrs. Samuel Warren, Co-ordinated Educational Act;vities Committee Chairman; Membership Chairman: Mrs. Harry Chadwick; Publicity Chairman: Mrs. Benjamin Marks; Adult Education Chairman: Mrs. Samuel Solomon; Braille Chairman: Mrs. Erwin Schild; Good and Welfare Chairman: Mrs. Max Greenspoon; Simcha Fund Chairman: Mrs. Harry Weinberg; Judaism-in-the Home Chairman: Mrs. Jack Wainberg; Gifts Chairman: Mrs. Irving Nemers; Youth Chairman: Mrs. Frank Reingold.

Visual Techniques Chairman: Mrs. Al Collis; Co-Visual Techniques Chairman: Mrs. Sidney Gladstone; Parliamentarian Chairman: Mrs. Alex Tobias; Library Chairman: Mrs. Louis Eisenstat; Hebrew School Representative: Mrs. Harry Wainberg; Program Chairman: Mrs. Ben Abbott; Co-Program Chairman: Mrs. Harry Pollock, Mrs. Murray Silver, Mrs. Carl Goldstein, Mrs. Murray Silver, Mrs. Thomas Davis.

Gift and Ceremonial Shop: Chairman: Mrs. Max Scher; Co-Ceremonial Shop Chairman: Mrs. Harvey Goldstein, Mrs. Sol Wainberg, Mrs. Albert Sonenberg, Mrs. John Chapman; Contact Chairman: Mrs. Ben Kaplan; Co-Contact Chairman: Mrs. Seymour Boardman, Mrs. Nathan Feinman, Mrs. Mack Gordon, Mrs. David Stone; Refreshment Chairman: Mrs. Henry Rosenberg; Co-Refreshment Chairman: Mrs. Joseph Lottman, Mrs. Sidney Kaell, Mrs. Hyman Lablong, Mrs. Joseph Richtiger; House Committee Chairman: Mrs. Harry Stein; Co-House Committee Chairman: Mrs. Harry Tinianov; Bowling Chairman: Mrs. Harry Silverman; Board Contact Chairman: Mrs. Jack Silverman, Mrs. Harold Wolfman.

The program will also consist of a group of songs by our cantor Murray Nixon and a skit by Mrs. Harry Pollock.

MOUNT SINAI HOSPITAL

Mrs. A. C. Cowan, Douglas Dr., was hostess at a luncheon when she met with her committee to plan the Annual Ball of the Women's Auxiliary of The New Mount Sinai Hospital.

Date of the Ball has been set for Wednesday, November 23rd, at the Royal York Hotel.

Present at the luncheon were: Mesdames A. A. Bassett, M. K. Bochner, Reuben Brown, Sid Druckman, Martin Fischer, Samuel Godfrey, L. J. Harris, David Josephson, Murray Koffler, Nathan Levinne, Irwin Lightman, Sidney Liswood, Bernard Ludwig, Ben Luxenberg, Earle Lyons, Ceil Mallen, Harry Mandell, Robert Myers, Samuel Norris, Jack Pearlstein, Nathan Perlmutter, Joseph Rosenfeld, Israel Shapiro, Harry Silverstein, Harry Tobe and A. A. Track.

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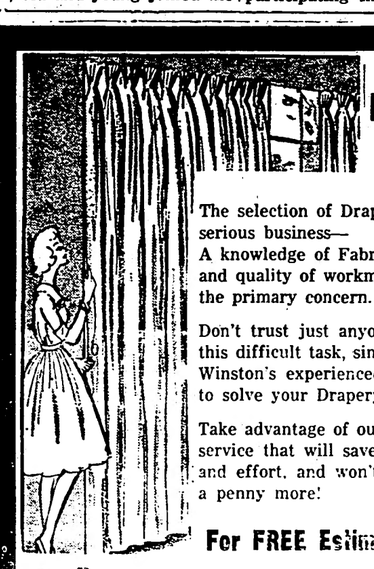
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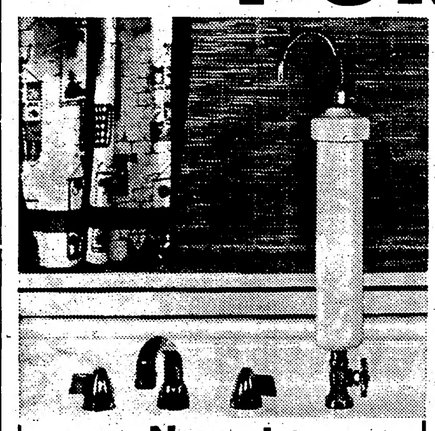

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COMMENTARY

By M. J. Nurenberger

(Continued From Page 1)

Be with all the rest. You are the first and best Christians in the world. You are the very thing against which you have been turned by the worst and weakest among you."

* * *

Therefore I am not so unhappy that "Dr. Zhivago" is not available, in its Russian original, in Russia proper. For the oppressed, harassed, persecuted Jews in the Soviet orbit, whose language is Russian, and who suffer iniquity because of their loyalty to Judaism, could be influenced by Pasternak's call to escape from the fold—if it is true that his prose is as powerful in the original as we are led to believe.

* * * *

I don't hesitate to state that despite Pasternak's mastery of the word his Nobel prize was also the reward for his appeal to the Jews to desert their faith. The missionary is entitled to a part of the prize with which the author, Pasternak, was honoured in Stockholm. For many years I have been puzzled by the fact that the Academy in Stockholm never awarded a literary prize to a Jewish writer—in Hebrew or Yiddish, to a writer who is loyal to his heritage. Why?

Some praise Pasternak's courage — against Khrushchev. Why was the author of "Dr. Zhivago" insensitive to a greater manifestation of courage—that by Jews who did not surrender to Stalin, who dared to remain Jews? Was not the Jewish underground in Stalin's empire one of the very few which successfully resisted the dictator? Why did the idealist, Pasternak, turn pragmatic when it came to the Jewish affirmation of spiritual greatness—**not to so surrender?**

* * * *

When a writer asks, "What profit is there in martyrdom", he certainly does not symbolize the battle against the communist dictatorship.

No Jewish Men To Marry

Singapore, (JCNS) — The gravest problem facing the Jewish community in Singapore was the shortage of Jewish men and the resulting marriage problems for the girls of the community. Speaking at the annual meeting of the Jewish Welfare Board here, the outgoing President, Mr. Isaac Solomon, said that very few Jewish boys settled down in Singapore, and the marriage situation " had never been more acute."

"I pray to God," he said, "that these girls will not have to forsake their religion to venture into marriages with men of other creeds."

It was announced at the meeting that an Israeli-trained teacher, Mr. Jacob Menashe, has arrived in Singapore in order to take the Talmud Torah school, which is being reopened after a lapse of several years. Over a hundred applications for the school have already been received.

Mr. Victor Levy, a local business man, has been elected President of the Welfare Board.

Thousands At Pasternak Funeral

Osgood Caruthers, of the New York Times, wired last week-end from Moscow:

Moscow — Boris Pasternak was given a poet's burial under three tall pine trees on a flowering hill in his beloved Russian countryside. More than 1,000 friends, neighbors, writers, artists and actors came to pay tribute.

The ceremony, attended by youths from the literary academies of Moscow, Leningrad and Kiev, along with older prominent writers, developed into an extraordinary demonstration of respect for the man who had drawn official wrath for his novel "Doctor of Zhivago."

Although "Doctor Zhivago," with its criticism of the revolution and his support of Christian philosophy, has not been published in the Soviet Union, it was clear today that it was well known.

In the simple graveyard ceremony, one of the poems at the end of "Doctor Zhivago" was recited with such feeling that a strangely emotional applause broke through the solemnity of the occasion.

Book That Didn't Appear

The quiet of the spring afternoon was broken by more applause when a young admirer in work clothes declared:

"We waited for your book and it did not appear, but you stood higher than any other writer."

While weeping admirers threw bouquets into the open grave, one of the author's closest friends declared:

"You can accept or reject his opinions, but as long as Russian poetry will play a role on this earth, Boris Leonidovich Pasternak will stand among the greatest.

"His disagreement with the present time was not with the regime or the state but he wanted a society of a higher order. * * * He never believed in resisting evil with force and that was his mistake."

Mr. Pasternak died after a complicated illness. His body lay in state this afternoon in the living room of his brown two-storey home in the village of Peredelkino, twenty-five miles west of Moscow.

Although Mr. Pasternak, born a Jew, had been converted to the Greek-Orthodox church, and had stood firmly by his convictions, there was no religious funeral service. However, his plain wooden coffin was lined with the dark unbleached linen of a believer rather than the red bunting of a Communist atheist.

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Turks Grant Leave

Istanbul, (JCNS) — The Turkish Armed Forces granted a special eight-day leave last week to all Jewish Servicemen in Turkey. The order was given following a request made by the Chief Rabbi of Turkey, Rabbi R. Saban.

Rabbi Wurzburger

(Continued From Page 1)

The Convention will be held from Monday, June 27 throughout the entire week, in Castle des Monts, Ste. Agathe Des Monts, Quebec.

Rabbi Wurzburger is a graduate of Yeshiva University and is president of the Toronto division of the Rabbinical Council of America. He received his doctorate at Harvard University. Rabbi Wurzburger is the author of "Rabbi Hayim of Volozin." He is also a well-known lecturer and writer and is active in most communal, organizations.

The theme of the Convention is "The Development of the Religious Potential of the Non-observant Jew in the United States." The Convention will also stress the overwhelming importance of "The Religious Approach to Social Integration" concept.

Among the topics to be discussed are the role of the rabbis in such endeavors as public education, civil affairs, social action, and general Jewish and non-Jewish communal set-up.

The Convention will also deal with such general subjects as the place of Israel in the community of nations, the relations between Israel and North-American Jewry and the status of Jewish scholarship in America today.

Soviet - Russia

(Continued From Page 1)

the fields are yielding fruits . . Only on the earth covered with the ashes of those gassed and burned nothing will ever grow."

Credit Claimed

Later, the official Polish News Agency claimed that the "International Oswiecim Committee has been engaged for a long time in the search for Eichmann" and that on 25th March, 1959, it had filed an indictment against him with the General Prosecutor's Office of the German Federal Republic in Frankfurt-on-Main. "It is only after the filing of this document that an interest began to be shown in the Federal Republic in Eichmann's past. On receipt of the news that he was in an Arab country, the Committee, on 12th February, 1960, approached one of the firms which employed him with the request of identifying him On 26th April 1960, the firm stated that is was not employing Adolf Eichman and that it had not entrusted to him the representation of its interests in the Near East."

Political Capital

East German radio comments after reporting on 25th May that the Israel Government had established a special commission to investigate the case of Adolf Eichmann, were primarily concerned with drawing political capital from the Eichmann arrest, quoting the West German News Agency for an alleged report that "Eichmann is hoping for help from the Federal Republic and has threatened that, failing help from Bonn, he will implicate West German personages of the highest rank inside and outside the Government. Later, the East German radio noted 'growing anxiety' in Bonn Government circles where it was feared that Eichmann "may compromise his closest former collaborators, including . . . State Secretary Globke." Similarly, Polish newspapers and broadcasts later found that Beckerle and Krumey had been arrested out of fear that Eichmann's statements would "compromise a number of present political personalities in the German Federal Republic."

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Eichmann - Trial

(Continued From Page 1)

Officially Charged

TEL AVIV — Adolf Eichmann heard an Israeli police officer charge him with "crimes against the Jewish people" and "crimes against humanity," which are punishable here with death.

The officer charged that Eichmann, former head of the Gestapo's Jewish section, "during the period of Nazi rule was one of those responsible for the murder of millions of Jews in European countries under circumstances constituting offenses" under the law for the punishment of Nazis and Nazi collaborators.

Ephraim Hofstaeter, assistant police commander, made the charge in a request for a fifteen-day extension of Eichmann's remand. He said the police had "reasonable grounds" for charging Eichmann with the offenses. The extension was granted by Magistrate Alfred Bach of Haifa.

No Answer To Argentina

JERUSALEM — The Israeli Government was reported to have taken the line that it is not officially aware of the events leading to the capture of Eichmann.

According to authoritative sources, this is the essence of a statement issued to the Argentine Foreign Ministry, by Aryeh Levavi, Israel Ambassador in Buenos Aires.

Argentina had requested an explanation after press reports that Eichmann had been captured in Argentina.

398 RABBIS IN ISRAEL

Jerusalem, (JCNS). The Israeli Chief Rabbinate announced here yesterday (Sunday) that there are now in Israel 398 rabbis of whom 224 are Ashkenazim and 174 Sephardim and Yemenite.

The Rabbinate was unable to provide figures for previous years.

B. G. On Zionism

(Continued From Page 1)

Diaspora Jewry and Israel by means of investments and "pilgrimage."

At the end of the meeting a resolution was passed unanimously stating inter-alia, that the Government of Israel and the Executive of the World Zionist Organisation believed in their unshaken determination to maintain close mutual relations according to the Charter of 1954, in accordance with the spirit of the Zionist Organisation Statutes of 1952, which stipulated that the State of Israel sees itself as the creation of the entire Jewish people.

The resolution also stated the joint meeting regarded the plan to expand the Zionist Movement as outlined by the Zionist General Council, as a step in the right direction, and that the Israeli Government would give its full support to its implementation.

U.S. Histadrut Leader For Zionist Movement

Mr. Ben-Gurion's position on the question of the Zionist movement in the Diaspora, has aroused great controversy within the Labour-Zionist movement on this continent.

Speaking in Toronto, a prominent American Labour-Zionist, Dr. Sol Stein, stated that to speak of disbanding the Zionist movement here is an "oversimplification of both the problem and the solution".

Dr. Stein, who is executive head of the Histadrut campaign in America, declared:

- It is a fact that the Zionist movement is losing its influence among the young generation that loves Israel but ignores the issues confronting the state.
- We must "sell" to the young American Jew a Zionism which he can understand and digest.

SORRY

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